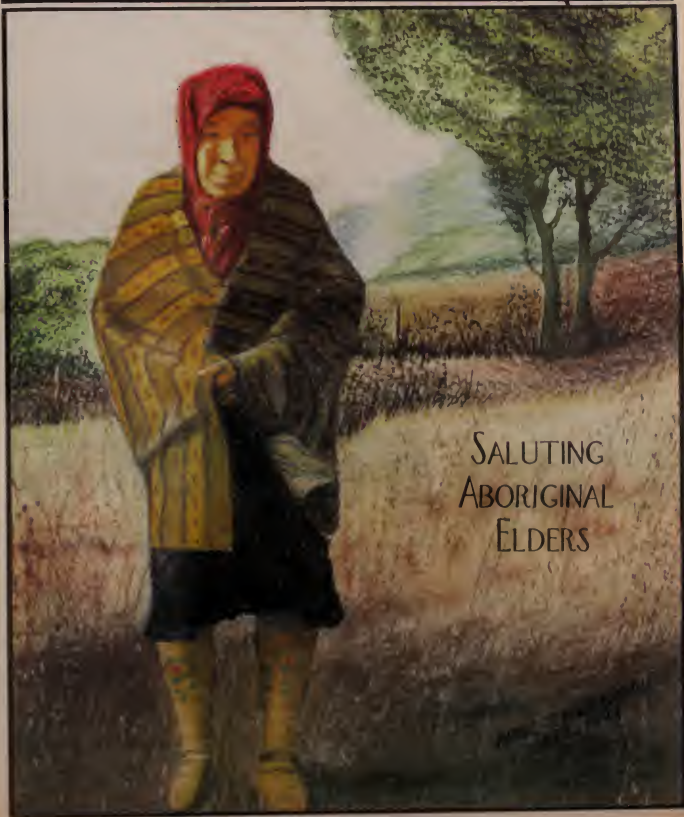


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# NEWS SCENE

## Manitoba Natives work towards self-government

by Brian Savage

Manitoba Natives will be the first Aboriginal people to leave behind the constraints of the Indian Affairs Department and the cost will be in excess of \$5 million over two and a half years.

The figure comes from a report prepared for the Manitoba chiefs.

Funding by the federal government on the self-government initiative has been almost quadrupled from its first offer of \$800,000.

A consultant's report estimated costs of holding discussions with the communities of the sixty-plus bands in the province at over \$1 million.

Alberta Native News discussed developments with Robert Wavay, Executive Director of the Assembly of Manitoba Chiefs, who touched on the consultant's report in his opening remarks.

"We recently had a meeting (in April) with all the chiefs to critique the document, regarding the dismantling of the (Indian Affairs) Department... Basically we were told to make sure there was proper and adequate consultation with the grassroots."

Wavay says the process is more complex than many think.

"It's not just the dismantling of the Department, it's a transfer or assumption of the jurisdictions of the department. Dismantling the department for the most part in most of the provinces is complete. Whatever remains of the department is in terms of the fiduciary responsibility and authority."

"The major initiative for us is to identify how to assume those powers and jurisdictions. I guess we'd look at the Indian Act, is it necessary to replace the whole act, or amend it? What structure do we need in Manitoba to assume those powers? The basic thing for us is the recognition of inherent rights and defining areas in which our people think we should be in control."

Wavay says it was the Manitoba chiefs who approached the Indian Affairs Department for this project and though he acknowledges a fear if



the self-government process fails or stumbles, Wavay feels staying with the status quo is worse.

"At the end of the day if we find we're not happy with what we're finding, we may decide to not pursue it, but it's up to the individual communities to pursue the powers they need." While the process is a quest for definition, Wavay feels that "organizationally" things are already in place where "initial powers, programs, services and jurisdictions" could be assumed.

As for deadlines, Wavay says his organization is trusting the Liberals and the promises made in their Red Book of each Native group proceeding at their own speed. According to Wavay Grand Chief Phil Fontaine has set three years for the hoped-for completion of the project. "We've given ourselves a target date but if we haven't achieved it we'll keep on going."

He adds that the Assembly has been "inundated" by letters and calls by those wishing to express their concerns.

"One thing the Chiefs are considering is setting aside a day for all the groups who want to make a presentation to voice their concerns. Their views are welcomed, good, bad or indifferent."

The chiefs plan to meet again in early June.

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# BRIEFS FROM PARLIAMENT HILL

## Lacrosse joins hockey as national sport

Lacrosse, along with hockey, will officially become Canada's national sports, following a vote in the House of Commons April 27. Originally, the House was asked to approve only hockey as a national sport, but was convinced that lacrosse, created by Aboriginals, should be included. "It is not long past time for Canadians to realize the cultural contribution of our first people," asked Daphne Jennings, the MP for Mission-Cootnam, in supporting the inclusion of lacrosse. She noted that when hockey was becoming popular in the late 1800s, the concept of goal posts, centre faceoff, referees and the position names for its players were borrowed from lacrosse. "I am told that the Creator gave lacrosse to our Native people," said Jennings.

## AFN hiring practice criticized

The AFN's hiring of the wife of the head of the Commons committee on Aboriginal Affairs is being criticized. Reformer John Duncan said the AFN is trying to gain favour with the Liberal government by hiring Mary-Anne Kirkby as a media relations officer. Her husband Gordon is chairperson of the Aboriginal Affairs Committee. The hiring of the woman has also been criticized by some Native leaders in Manitoba and Ontario who said the AFN should be trying to hire Native people rather than non-Aboriginals. However, Prime Minister Jean Chretien told the House that "In our society a member of Parliament is a member of Parliament and the career of his or her spouse should not be affected by the status of a member of Parliament."

## Cree leader awarded environmental prize

Matthew Coon Come, the chief of Quebec's Cree, has won the Goldman Environmental Prize, worth \$60,000 U.S., for his defence of Cree lands affected by the James Bay hydro-electric project. In receiving the award in New York recently, Coon Come said the award belongs to the Cree elders. The cancellation of an agreement by New York to buy power from the James Bay project was credited to Coon Come's efforts. The project is located on Cree lands in Quebec.

## Conference aimed at improving business climate

Leaders of the Aboriginal business community met with representatives of the non-Aboriginal private sector April 21 at a one-day conference called *Doing Business with Aboriginal Canada*. Federal Industry Minister John Manley said his department's support of the conference is an effort to improve the business climate for Canadian Aboriginal entrepreneurs. He said the conference would result in "a very timely examination of the critical need to create stronger partnerships among Aboriginal people, corporate Canada and governments of every jurisdiction."

## Appointments to Cree-Naskapi Commission announced

Indian Affairs Minister Ron Irwin has announced the re-appointments of Robert Kunawatat as a member of the Cree-Naskapi Commission and Justice Rejean F. Paul as its chairman. The commission is an independent body whose mandate is to prepare a report every two years on the implementation of the Cree-Naskapi Act. It also has the power to investigate complaints dealing with the Act, approved in 1984.



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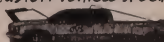
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## Davis Inlet Innu agree to 14-point plan

by Art Babych

A 14-point agreement has been signed in Davis Inlet pledging \$4.3 million to a relocation plan for the troubled Innu community. The total cost of the move, not expected to take place for several years, is estimated at \$80 million.

Indian Affairs Minister Ron Irwin visited the

community April 27 and signed the agreement that was welcomed by the Mushuau of Davis Inlet.

The Innu have accepted the government's statement of political commitments which will, they said, advance the settlement of land claims, self-government aspirations and the relocation to Sango Bay, about 11 kilometres away, among other things.

Irwin said he was pleased the Innu accepted the proposal. "This is an important breakthrough because it allows us to forge ahead with the tremendous amount of work to be done to support the spiritual and social renewal of the Mushuau Innu as well as the physical relocation of their community."

Irwin called the statement a "comprehensive and practical plan which we believe will meet the immediate and long-term concerns of the people of Davis Inlet."

The northern community became the focus of attention last year when several youths attempted to kill themselves by inhaling gasoline fumes. The situation brought to light the Third World conditions which the Innu at Davis Inlet were living in.

The agreement with the federal government "gives us hope," said Chief Simeon Tshakapesh. "With this statement we can now look forward to the future."

Tshakapesh said the community is hopeful that the implementation of the government's commitments "will be the beginning of a new and respectful relationship between Canada and the Innu."

Under the agreement, more than half of the allocated money—\$2.2 million—is for emergency services. The remainder of the contribution is to be directed at such things as community planning and technical studies for the proposed new site of the community.

Irwin and several Innu leaders also signed six agreements worth \$2.67 million that will implement the funding arrangements for this year for some of the government's commitments under



the plan.

Irwin said the contribution agreements enable the department to provide the Innu with funding for emergency services, the development of a comprehensive community plan, technical studies to assess the site at little Sango Pond and support for outpost activities as well as participation funding.

The Minister of Health has already signed an agreement with the Innu to provide funding for a community-based substance abuse treatment program.

Accepting the government's statement to move ahead on several areas were Tshakapesh, Sheshatahi Innu Council Chief Gregory Andrew and Innu Nation President Peter Penashue.

On the government side, the signatories to the federal statement included Irwin, Health Minister Diane Marleau, Justice Minister Allan Rock and Government House Leader and Solicitor General Herb Gray.

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# Milton Born With A Tooth may get sentencing circle

by Brian Savage

Defence lawyer Karen Gainer has told *Alberta Native News* she is hopeful that a Native sentencing circle will decide the punishment of Peigan activist Milton Born With A Tooth for his 1990 protest actions as a Peigan Lonefighter.

"I applied that sentencing would proceed with a sentencing circle and the Crown is in agreement, but the Crown wants to be able to put some background to the judge before he makes a decision as to whether it is appropriate in this case or not," says Gainer.

On May 30 Reg Crowshoe of the Peigan Cultural Renewal Movement will explain before Justice Willin O'Leary exactly what is involved with a sentencing circle.

Crown prosecutor William Pickney told the justice the decision would be "precedent setting" but that the Crown had "no argument" in hearing the case for the sentencing circle.

Gainer said that the meeting would be an "information session" for the judge.

"He (Justice O'Leary) would, upon hearing the mechanics, make a decision whether or not to have a sentencing circle, where it would take place, and who would sit on it." Ultimately the sentencing date has been set at September 8 in Calgary, based on either the traditional sentencing process or the sentencing circle.

Sentencing circles would be comprised of the defendant, the judge, band elders, and could also include the victims, such as the government workers and the RCMP officers at the site of the gunfire.

Gainer feels that the sentencing circle offers potential for better communication between: Natives and the justice system but there are problems that must be met.

"There are a lot of sentencing circles in northern Alberta and remote communities," says the defence lawyer, "but it becomes more problematic in the bigger centers, and one of the problems raised is that it takes a great deal of time to deal with the individual offender. If you impose that kind of time on the courts in the big city it will slow things down. You really have to balance

dealing with a person with the efficiency of the system.

"Obviously I believe we should spend more time with the individual person but it tends to be a merry-go-round or zoo atmosphere in provincial courts with a docket of 70 or 80 people. It's easy to see what's going to happen."

Gainer is on record as saying she plans to appeal the final court decision.



"The biggest concern I had," says Gainer, "was with the jury and when the jury came back and said they had a verdict. The procedure is to ask each individual juror whether they agree with the verdict, and when they got to juror number three she broke down and said, I don't know. This woman is an Aboriginal and said through her tears, you guys just don't understand."

"I said this was a hung jury. It's clear this woman hasn't agreed, and secondly to make them continue to deliberate you have breached the privacy of the jury room — we know what's going on."

According to Gainer, the decision was made for more deliberations and the lawyer for the Native activist feels that after four nights of discussion, the other jurors may have exerted some form of pressure on the Native juror to change her mind, which she did, after the jury returned 75 minutes later.

"She came back and agreed. It's not fair to put her in that position."

After four nights of deliberation, Gainer had entertained hopes of an acquittal for her client who was convicted on two charges of obstruction and three charges related to weapons offences. All the charges stem from clashes in 1990 between the Peigan Lonefighters and a construction crew working on the Oldman River dam. The Peigans believe sacred land will be destroyed by the dam construction.

The trial is the second for Born With A Tooth, after the initial verdict was tossed out by the Alberta Court of Appeal. The second trial also

Continued on Page 21

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# 6 Holt Renfrew bagged by boycott pressure

To avert a major storefront demonstration, Holt Renfrew Canada has joined the boycott of Daishowa-Marubeni International (DMI) paper products. The boycott protests DMI's plans to clear-cut the unceded territories of the Lubicon Lake Cree Nation of northern Alberta. Forty-five companies with over 4,300 retail outlets have decided not to buy DMI, including A&W, KFC, and The Body Shop.

In an April 24th fax to the Toronto-based Lubicon support group Friends of the Lubicon, Lynn Jolliffe, a Holt Renfrew Senior Vice President and Chief Financial Officer, stated that "Holt Renfrew has advised Rosenbloom (their paper bag supplier) that it will require its bags in the future to be assembled by a company other than Daishowa."

The fax was received shortly after Friends of the Lubicon announced a protest rally targeting Holt's prestigious Toronto flagship store. In light of Holt's decision, Lubicon supporters cancelled the picket.

But the Lubicon battle with DMI continues. The Lubicon have been fighting for a land rights settlement for over 50 years. Already reeling from the devastating effects of massive oil and gas exploitation on their unceded traditional territory, the Lubicon see clearcut logging as a death warrant for their small, besieged community.

In November 1991, Friends of the Lubicon launched a Canada-wide boycott of Daishowa paper products, joining Daishowa boycotters in Europe, Asia and Australia. The purpose is to pressure DMI to make a clear, unequivocal and public commitment not to log or buy wood cut on unceded Lubicon land until a land rights settlement is concluded, and a timber harvesting agreement, respecting Lubicon wildlife and environmental concerns, is negotiated. Since 1991, Daishowa has been forced to abort logging plans for Lubicon land three years in a row due to public pressure from companies like Holt Renfrew making the decision to drop Daishowa and so support the Lubicon fight for their land rights.



- WALLY JOURNALIST "96" -

## U.S. Natives praise Clinton for meeting

by Ryan Edwards

Indian leaders in the United States praised U.S. President Bill Clinton after he held an historic and unprecedented meeting at the end of April. Clinton met with more than 300 Native leaders, and discussed a wide range of their concerns.

The Indians said that the meeting marked an opportunity to start undoing centuries of hostility.

Clinton had invited leaders of each of the 547 tribes recognized by the federal government. A total of 322 representatives attended, with many tribes not having enough money to send somebody — a circumstance which Clinton said underscored the importance of the work facing his government and the Natives.

At the meeting, Clinton issued a directive that called on his administration to treat the 547 Indian tribes with the same deference that is given to state governments. The *Los Angeles Times* reports that Clinton also signed two executive memoranda. One establishes procedures for safeguarding Indian autonomy on tribal lands, and the other protects the use of eagle feathers for ceremonial purposes.

Clinton also stated a commitment to ensuring better relations between Indian governing bodies and the federal and state governments. As well, he said, the federal government would put forth more effort to encourage economic development in Native communities.

Gaishkibos, chair of the Lac Courte Oreilles Chippewa of Wisconsin was quoted by the *Los Angeles Times* as saying, "It has taken the U.S. and the Indian nations 200 years to come to the point where we can begin to deal with one another as sovereign nations. A new day has begun." Donald Sampson, chair of the Umatilla tribal board of trustees, praised Clinton for his "open attempt to speak directly to tribal leaders. That hasn't happened ever."

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# Wanuskewin — A meeting place for 6,000 years

by Del Sty

For over 6,000 years people of the Northern Plains returned to the Opimihaw Creek Valley to take advantage of its shelter, its abundant game and its fresh water. People came for berries, to take part in the buffalo hunt, and to tell winter stories around winter fires. In the summer, they camped above the valley and took advantage of the cooling summer breezes. But about 120 years ago, with the onset of the reserve system, Indian people stopped coming to this valley, what is now known as the Wanuskewin Heritage Park.

Opimihaw Valley is once again a place for Indian People to worship and celebrate. It's a place for story-telling, for tipis, and for buffalo meat. It is a site and centre unparalleled in North America.

Wanuskewin Heritage Park is an interpretive centre devoted to the culture of the Northern Plains Indian people. It is situated on the South Saskatchewan River a few minutes north of Saskatoon. It consists of nineteen diverse "pre-contact" archaeological sites in the Opimihaw Valley area. Over 300 acres in size, the park contains all the sites common to Plains Indian culture, including buffalo jumps, a medicine wheel, and camp sites dating back 6,000 years.

The park has carefully laid-out walking trails, outdoor display and performance areas, and a visitor's centre with gift-shop, restaurant, theatres, an art gallery, and artifacts gallery.

The centre also contains an archaeology laboratory operated by the University of Saskatchewan Department of Archaeology and Anthropology.

The land is owned by the Wanuskewin Heritage Park Corporation and operates the facilities in association with another corporate body, Wanuskewin Indian Heritage Inc.

The story of Wanuskewin began 13 years ago when people sought to conserve, educate and entertain in the ways of the Northern Plains Indian people. Wanuskewin Indian Heritage Inc. (WIHI) is a First Nation organization that represents the interests of the First Nations people linked to the park. Board members of WIHI come from Indian cultures all across Saskatchewan.

The role of WIHI is paramount in all cultural matters, which even included the aesthetic and spiritual design of the visitor's centre building. The programs offered, the matters of language, the undertaking of ceremonial activities all of these issues are reviewed by the WIHI board of directors, not Park officials.

There is no doubt that the Park could considerably enhance its program by offering sweat lodges, sweat grass and other ceremonies to the public. The curators surrounding these experiences is well recognized. But the Elders have not authorized

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On the trails, you'll visit buffalo jumps, tipi rings and the sites of early encampments. You'll also enjoy prairie grasses, wildflowers and wildlife.

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# C-31's change name—say Gov't will not talk

by John Copley

On March 10, 1993 when Edmontonians Russell White, Joe Collins, Judy Collins, Joe Callihoo and Ivan Okimaw sat together to sign the Certificate of Incorporation for their new organization, the Bill C-31 Association of Alberta, they probably didn't realize the magnitude of problems they would face in their quest to attain an identity that would be accepted by everyone—including both provincial and federal governments and their funding agencies.

And lately that struggle has taken on new roads of despair—and even though the Grand Chief of the association, Russell White, has attended many meetings, debated numerous opponents and unleashed continual accusations against governments and their practices, he says improvement has been minimal.

At their most recent meeting, held this month at the Canadian Native Friendship Centre in Edmonton, White and his group voted to change the name of the association. In a unanimous decision taken from the 28-member delegation present, the name has been changed to the Nehiyow Association of Alberta. Nehiyow is the

Cree word for "the people".

"Because," says White, "that's what this organization is all about—it's about people—our people."

White, who called the meeting after dispatching a press release that accused one government of neglect and the other of interference, says too many labels attached to Native people by "government bureaucrats have produced a society that is uncertain of its future" and embarrassed by its past. And, says White, to add insult to injury neither Mike Cardinal, the province's Minister of Social Services, nor Nor Irwin, the federal government's Minister of Indian Affairs, "even has the courtesy to call me or to answer my many messages. All we want to do is sit and talk—we're not going to the ministers with nothing to offer."

The Nehiyow Association leader said it was an especially bitter disappointment not getting a meeting with Cardinal, his special assistant Tom Ghostkeeper or the Alberta Native Affairs Executive Director Cliff Supermalt—who are themselves, Native people.

"When our own people turn their backs on us something is terribly wrong," Russell added, saying that even now he would give Cardinal the benefit of the doubt because he "suspects" that his efforts to meet with the minister are being blocked by his aides.

White also accused the fed's of ignoring his pleas for a get-together.

"Irwin talks about self-government but he won't even meet to discuss our plans for developing self-government for the C-31 Indians of Alberta. We were created by legislation developed by his department and we are his responsibility. We believe we can help him fulfil that responsibility."

Although Mike Cardinal's office was unavailable by phone, it was a little easier to get hold of Ken Kirby, the Regional Director of the federal government's Department of Indian Affairs.

His communications director, Marcel Pronovost, explained that "the problem right now is the court case between the Sawridge Band (Walter Twinn is challenging the validity of the Bill C-31 amendment to the Indian Act) and the federal government. Until a decision is made in that case it will be difficult to implement new plans for the Bill C-31 people." He did add that regardless of that particular situation, Ken Kirby would meet with Russell and his group if they called and made an appointment.

According to Kirby, there is little he can offer at the moment.

"The thing you have to understand is that there isn't much we can do for now. This particular group doesn't fall within our mandate and until it does" the responsibility lies elsewhere.



Kirby says that there are numerous roads for Russell to take. And he says, the Nehiyow leader isn't the only one who is claiming to represent Bill C-31 people in Alberta.

Kirby suggests that Russell have his members contact the groups that are currently exploring the self-government issue.

"One of the main aspects of self-government," says Kirby, "is to determine exactly how status, off-reserve Indians and the Metis people" will fit into the system.

He suggests that those in Russell's group who currently live on the reserve get in contact with Department of Indian Affairs Minister Nor Irwin, who heads up a committee that is trying to determine just how self-government will best be implemented.

And, for those who are classified as off-reserve Indians—they can contact Native Affairs Interlocutor Ann McLellan who is also the MP for Edmonton East.

Kirby implied that the best thing for Russell and his group to do at this time, would be to become a part of the process by involving themselves in the committees trying to finalize the self-government issue.

There are organizations in place now that are set up to deal with Bill C-31 Indians and just about everyone says the same thing. Make what you have available work. Speak with other groups and gain support. Get involved in a positive way. And instruct the people to do likewise.

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# Legends of We Sak E Chak Featured

by Heather Andrews Miller

When the White Braid Society hosts its twentieth anniversary gala dinner on June 10, 1994 at Edmonton's Convention Centre, guests will be treated to a spectacular evening.

"History will be retold with the newly-created stage production of the legend of We Sak E Chak. This is a premiere performance featuring the White Braid Dancers, and choreography is by Billy Brittain, who is also a renowned hoop dancer," says Martha Campiou. The theatre production will tell the story of a legendary trickster who teaches lessons with a moral and who encourages us to carry on our culture, she says.

As president of the White Braid Society, Campiou says these teachings reflect the goal of the Society. "White Braid has been active for over 20 years, promoting Indian culture through song, music and dance at the community, provincial and international level," Campiou adds. As well, many hours have been donated by Society members to promote a healthy life-style which is free of substance abuse, and filled with pride in our Native culture, she says.

Other featured events throughout the evening include dancing to the music of well-known Aboriginal entertainer Laura Vinson and her Free Spirit Band. And the ever-popular singer Art Napoleon will entertain throughout the dinner hour, including Cree folk ballads in his repertoire. Host for the evening is the versatile Dale Auger, artist and story teller.

"A silent auction of donated art and craft work of high quality will be conducted throughout the evening as well," says Campiou. "The object of the evening is to raise funds for a pow wow to be held on August 20 and 21." The pow wow, with the location as yet undecided, will bring recognition to past members.

Long-range plans for the Society include the obtaining of a permanent facility for the White Braid Society, who now operate from small quarters near the downtown area which provide office space and a retail outlet. Fund-raising for this project is also on-going.

"A highlight of the evening will be the presentation of honour awards to members and supporters who have given us their time and dedication over the years," says Campiou. The awards will be given in the name of Christine Daniels, founder of the White Braid Society, Daniel Minde and his family, to whom we owe the name of the Society, and Lloyd Auger, who will be recognized as Elder and will be in attendance for the evening.

## Wanuskewin

Continued from Page 7

This approach. It is a matter of guardianship. Furthermore, virtually all members of the staff are Aboriginal in their ancestry, and they alone can interpret the culture of the Northern Plains peoples.

At this point Canadian Parks Service is using Wanuskewin as the model for projects involving Aboriginal site development in Canada because the park provides some unique elements of understanding, including the primacy of Indian leadership in the partnership and the exclusive use of Native people to interpret the subtleties of culture.

The park can change the way people view Canadian history, especially the cultures and communities of the continent's first societies. It is a place where Cree can be heard as often as English, where Indian customs and cultures predominate. It is a place for people of diverse cultures to meet and begin the process of understanding each other through science, culture, and an amazing array of art and artifacts.



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"We are really excited about the traditional dinner our guests will enjoy, as well. Buffalo Bourgeois Pasquou Mowat Mechimapi is the featured entree on the menu and bannock, corn chowder and berry salad will be included as well," says Campiou. The banquet will be topped up with Saskatoon Berry Pie with Cousia.

The White Braid Society has long been recognized for its efforts in promoting Aboriginal culture world-wide. "This special event will recognize that contribution and will encourage us to reach out even further with our goals," says Campiou.

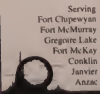
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## Audits criticize for lax procedures

by James Martin

An audit conducted by the accounting firm of Deloitte and Touche on behalf of the federal government has confirmed their fears of huge

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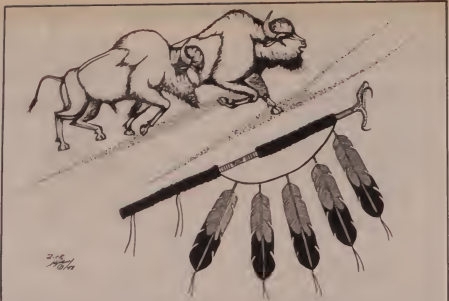
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amounts of missing and unaccounted money on the part of the Metis Nation of Saskatchewan (MNS).

Over \$1 million cannot be accounted for but Gerald Morin, president of the MNS defended his organization at a press conference and noted that nowhere in the report did it allege funds were misappropriated.

MNS lost control of its funding because it "focused on the larger political picture," said Morin. "That was a heck of a lot of work. To a large extent, we ignored those (accounting procedure) issues (but) we are going to have to focus a lot on those administrative and financial issues."

Saskatchewan Justice Minister Bob Mitchell, head of the Native and Metis Secretariat, was quoted in the media as saying the audit revealed "quite serious" shortcomings at the MNS, especially by the lack of a decision on the part of the accounting firm based on the confused records, regarding whether or not the Metis group was abiding by its funding obligations.

In the last two years, the MNS has received over \$2.5 million from the province and Ottawa.

The accounting firm discovered such financial chaos that Don Gass, a senior partner at Deloitte and Touche declared, "we have serious concerns regarding the internal control environment which exists at the Metis Society." The accounting firm has given a list of the missing documents to the MNS for review.

An immediate change will be the installation of a trustee in the MNS office to oversee future financial transactions and the Justice Department will be conducting investigations.

The audit revealed missing documents for such amounts as \$152,000 in expenditures for the first 10 months last year; \$746,000 in expenditures between 1992 and 1993; transferring almost \$600,000 to other programs; irregular and inappropriate (according to the auditor) expense account claims.

However, the MNS is not alone in its financial woes.

Bands are "non-compliant simply because they are not equipped to respond to the department's requests. They do not have the systems or skills to support sound financial or other management," says the report, which finds 80 percent of the groups filed late financial statements with another 20 percent who had no statement from their auditor included in their filing.

This was only one of a number of audits conducted by the federal government to share with Canadians, on "how their tax dollars are being spent," and "the efficiency and effectiveness of those policies and programs," said Indian Affairs Minister Ron Irwin.

Another audit indicated many Indian bands, contrary to the Indian Act, collected revenue from the leasing or sale of their lands themselves, without allowing the money to come first to the federal government.

The report stated "there are a number of bands in the regions collecting revenues contrary to the Indian Act," and that the government should look at changing the present laws to "minimize legal exposure" by the Indian Affairs department and "to clarify the band's right to collect revenues."

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# Speaking Out

## First Nations must regain self-reliance

by Pat Baxter

"Economic devastation of our communities is imminent!" Increasingly this belief is being voiced by more and more of our people. At issue is the disastrous impact on our communities resulting from the Revenue Canada's proposed changes to the off-reserve taxation rights of Aboriginal people. Aboriginal businesses, many of whom have been encouraged to develop through government support, will now be ruined because of another government "about face".

Most of our communities are too small to support viable businesses; they need to supplement their client base from off-reserve. The main reason they were able to attract off-reserve customers is because of the tax advantages which an Aboriginal business could offer. Now all that is going to disappear if Revenue Canada has its way.

Instead of advantages our business community will have to cope with severe disadvantages because it is going to have to compete over great distances with non-Aboriginal businesses. Our business community will not be able to stay competitive! Government gives all kinds of breaks to the non-Aboriginal businesses especially those in the resource sector. But we don't count! Typically, the government in its ever-present arrogance has not even bothered to conduct any studies to assess the impact its proposed changes are going to make!

What about our brothers and sisters working for Aboriginal organizations off-reserve? They too will become victims! Surviving on very low wages, wages which can't be increased because of continual government cut backs — how will they continue to provide services to our people? Do we have to stay poor forever? Do we have to depend on handouts?

Our ancestors were guaranteed rights including tax immunity in exchange for the land and resources they gave up. They still talk about how these rights were supposed to last, "as long as the sun shines and the rivers flow". So why are we made to feel so guilty about tax immunity or portability of our rights? Have we not already given up too much for too little in return? The government is not doing us any favours when it recognizes our tax immunity; it is only fulfilling its obligations. It's extremely upsetting to know that somehow most of these rights got lost with time and that we are continually being put in the position of having to prove that we have those rights to the very people who took them away in the first place. To be treated as a piece of property that is worth something when it is situated on a reserve and worthless when moved off reserve is an insult to our being. How did we lose so much in such a short time? We have to start fighting back! After taxation there is nothing left!

These are some of the issues which brought together a number of individuals in Ottawa last February. The outcome was the formation of the Coalition on Aboriginal Inherent Rights and Economic Alternatives (CAIRES). CAIRES is a coalition of individuals and off-reserve Aboriginal organizations who feel that they have no choice but to take radical action. It is time to organize our people in a way which the very people who manipulate our lives will not be able to control.

Since government control through its funding has been so rampant and devastating to our communities, CAIRES has committed itself never to accept such government "hand outs" and to develop a network of concerned individuals and organizations who will be prepared to defend their rights. For many organizations which are dependent on government funding, accountability



to their membership is not high on their list of priorities. CAIRES is committed never to fall into that trap. Accountability to its membership will always be a priority with CAIRES! Our organization is grass roots representing grass roots interests.

These issues should be of concern to every person of Aboriginal ancestry. We have to fight not only for ourselves but for our children. Unless we win there will be nothing left for them. Join our fight! Join CAIRES! If we let government assimilate us through these policies genocide of our people will be the end result.

Pat Baxter is Chairperson of the Coalition on Aboriginal Inherent Rights and Economic Alternatives (CAIRES). For further information about CAIRES contact the head office in Brantford at 1-800-668-9852.

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The Coalition on Aboriginal Inherent Rights and Economic Alternatives (CAIRES) was formed in February 1994 to uphold the inherent right that Aboriginal people will not be liable to any forms of taxation by the governing bodies of Canada.

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I am a person of Aboriginal descent who believes that my Treaty and Aboriginal Rights were recognized and affirmed by the pre-confederation and post-confederation Treaties, and by the Royal Proclamation of 1763, and the British North America Act. These rights were given to me as a person and are portable wherever I go. I am not a piece of property that has recognizable rights only when I physically stand on reserve land. This is an insult to my very being and a denial of my heritage.

I fully support the Coalition on Aboriginal Inherent Rights And Economic Alternatives (CAIRES) and the important work being done by this Urban Coalition.

- ☐ Please send more information on CAIRES along with my membership card.  
☐ Although I am not a person of Aboriginal descent I fully support CAIRES.  
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## Where did those traditions go?

by Del Sty

In 1985 I was living in Regina, Saskatchewan (a place that I came to know as the best kept secret on the prairies, practically an oasis on the desert really), and I had the pleasure of fellowshiping with some people of the Cree nation.

One night in March of that year, enjoying the first taste of real heat found in springtime, I took a drive out the northern escape of the city, and just past the city limits I stopped for two hitchhikers.

"Where you going?" asked the one named Virgil.

"Nowhere in particular," I replied.

"Give us a ride to Punchnichy."

"Sure."

I ended up driving to a Reserve about 60 miles north of Regina, and when I got there I had to ask "How did you folks wind up here, Virgil? You've got the only hill in Saskatchewan!"

"Well," Virgil replied, "you see, Del, we ran, and we ran, and we ran until we got here, and then we turned around with our backs to this hill and we said, 'Come and get us, (expletive deleted).'"

Virgil, his friend and myself, we all laughed at the painful truth which was too old to cry over any more.

Virgil's Reserve was a mystifying place to me. There was not a road sign anywhere. Upon leaving Virgil and his friend (they wished me luck...), I had to navigate by the stars to find my way out of there, and I was lucky it was a clear if moon-less night.

Two weeks later I met Virgil again and he did me a huge favour. He let me in on a bit of the mystery in Native culture. After getting to know me a little better, Virgil and some members of his



family introduced me to the celebration of Pow-Wow.

I remember wending my way through the parking lot, hearing the pounding drums, and thinking to myself that it sounds like a major-league rock concert happening nearby. Virgil and his brother Randy had invited me to the celebration of the Goose Moon.

Day One was my first-ever exposure to this spectacle of drumming, dancing and chanting. Inside the pavillion the circle was composed of at least 1,500 people. Competitors came from everywhere in the western half of North America, and the competition was intense. Some of these dances seemed to last forever and there was a high level of fatigue showing during the later dance competitions. It was amazing to see these competitors endure the heat and smoke. To make things worse for themselves they were wearing heavy leather garments. But even as day passed into night these dancers found new sources of adrenaline and power to respond to the chant-giver. Men who I had seen dancing at noon were still dancing at nearly full strength at midnight when the first day came to a close.

Furthermore the people inside the pavillion that day had made it just about the friendliest place I had ever been. So when Virgil asked me to join them for Day Two, how could I say no?

Continued on Page 18



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# In Tribute to Elders

## ELDERS MEET AT BUFFALO LAKE

...two day meeting unites Elders in common cause

by John Copley

From across the country the cries of Elders ring out. Elders who say that the old ways must come back if a culture is to survive and prosper.

In a meeting held recently at Buffalo Lake's recreation centre, more than thirty Elders met and agreed that their role in the community must change. They say that if their communities are to remain their own - and if they are to prosper - especially after their \$310 million settlement has finished being doled out by government in 1997, then things must change quickly and dramatically.

The gathering was a result of a month's worth of planning and preparation - and by noon on meeting day over a hundred and twenty people, including about thirty-five Elders, met to discuss their future.

Participating Elders came from miles away to attend the conference. One of these was Richard Potras.

"Our voices must be heard once again," proclaimed the 74 year old longtime resident of the Metis Colony at Paddle Prairie. "We have had our chances to invest wisely, but no one has listened to us, and soon it will be too late. We must act now!" he warned.

Potras was just one of many Elders who voiced their disapproval over both management of funds and community decision making at many of the eight Metis colonies located in Alberta. Potras' home at Paddle Prairie is located about an hour's drive north of Peace River. Other Metis Settlements include Gift Lake and Peavine, west and a little north of High Prairie; East Prairie, near Faust, Elizabeth and Fishing Lake, north of Lloydminster and Kikino - Buffalo Lake's neighbour.

Residents at Buffalo Lake have set up a Senior Advisory Committee - with hopes of providing an

input at decision making meetings with elected officials on the Settlements.

Potras is determined that Elders be heard. He recommended, and received hearty support, that the Elders from the eight settlements participate at the annual meeting to be held in Paddle Prairie on June 23-24.

Kikino's 70 year old William Erasmus agreed with plans to attend the meeting and said it was high time that Elders were given the respect they deserve. He said that it wasn't only young politicians that were snubbing the advice of Native seniors, but the Metis youth as well.

"There are too many young people with no experience who are receiving poor guidance from those who are ill adept at teaching," said Erasmus.

"The timber is no longer in abundance; trapping is no longer able to sustain our needs; the fishing is poor and economic development is almost at a standstill. Our children no longer listen to us - they look for a future that will not come without remembering some of the past. If we are to keep our identity and if we are to grow and remain strong, then the Elders must be able to take an active part in the community. We are getting old - but we have seen much and can make worthwhile contributions." - Lucien Shot

agreeing with Potras' comments "My main concern right now," assured the man who served as a Settlement councillor for over 24 years, "is to make certain that our future is provided for. The elected body in my Settlement has no time for

anyone and will not listen to the people they are supposed to be representing. We, as Elders, must make them listen - for if things continue as they are, we will soon be no better off than we were in 1839 when the Settlement arrangement first came about."

A strong voice of approval came from Joe Blyan, the coordinator and host for the Buffalo Lake meeting. He said that "it was the Elders who settled in this area long before we were ever a Metis Settlement and it is because of them that we are still here today. It's only since the leader-

Continued on Page 47

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# Metis Elders speak out

Story and photos by John Copley

Daylight is fading fast when I get on the road and head toward my weekend assignment in Buffalo Lake. There's a Metis Settlement there - one of the eight that are scattered across north-central Alberta. My goal is to attend a meeting and to listen to what the Elders of that and the other Metis Settlements have to say - and I'd heard that the organizers of the conference were expecting a good turnout.

It was an hour before midnight when my Cree-speaking interpreter, Luke Warmwater and I turned into the driveway leading to the Buffalo Lake recreation building. We walked through the doors of the large community hall and were treated to the sounds of guitar (Beatrice Howse) and fiddle (George Ladouceur). Joe Blyn, who was instrumental in coordinating the confer-

ence, introduced me to one of the organizers of the event, Walter Howse.

"The Elders are not happy. They feel left out," said Howse. "They feel that our people are forgetting the traditional way of things - that they are losing touch with their values and with their communities."

"The Elders want to be taken seriously," added Blyn. "They have much wisdom to offer, and no one is listening."

\*\*\*\*\*

The day is warm and the sky is bright and it's time for breakfast. I'd had a good night's sleep and now, armed with pen and camera, it would only take a full stomach and I'd be ready for action.

Breakfast was great—and though I didn't know it at the time—the next four meals I was to eat at the recreation centre were all simply delicious. Personally, I think much credit is due to Theresa Patenaude and her crew of lovely volunteers.

The conference got under way about ten o'clock. The crowd was small. There were about a dozen Elders and an equal number of spectators.

From the very first speaker it was evident that Elders are indeed concerned about the future of their people.

First it was 74 year old Richard Poitras, a retired war veteran who has served for many years in different capacities in various organizations, including the old Metis Association (Metis Nations of Alberta). He said that community leaders, unless they are Elders themselves, have forgotten how to listen and have what "seems to be no respect for the seniors in our communities." He told of a time when the Settlements were contemplating investment - investment to ensure a future for the land-based Metis in the government sanctified Settlements - the only Metis in the country that can lay claim to a land-base.

"We had a chance to buy the Beverly Crest, and as it turns out, it would have been one good investment. We could have had it for about \$5 million. Take a look at it today - you couldn't buy it now for fifty (million). At the time, we Elders wanted to invest but we were scorned for our ideas. We were thought old and foolish. But they were wrong and we were right. Today there is



George Cardinal calls a square dance at the Elders' Conference in Buffalo Lake

still very little economic development and soon the money will run out."

Then it was 59 year old George Shaw from Gift Lake. He said that you didn't have to be an Elder to see that their influence was gone. He said that the many problems encountered by today's youth, for example, are due to a lack of input from the Elders - once considered to be the wisest and most future conscious leaders and seers in the community.

By the time Shaw was finished talking the crowd had doubled in size. More and more Elders came to the conference table. More and more voices were heard.

Charles McLeod, 72, has lived over 20 years on the Gift Lake Settlement. He says things are changing between youth and Elders - and the changes are not all good.

"Kids don't like to listen to the seniors - they listen instead to their friends. And their friends don't listen either. So where does it all end?"

74 year old Ed Belcourt, another of the many Elders who travelled from Gift Lake to attend the conference, said that yesterday's dreams are slowly becoming a nightmare.

"We must spend the rest of the money coming into the Settlements wisely. We must build a source of income - something that will bring in revenues for the generations who follow us. We, as Elders, must be heard. We need to have an input in our communities. The old ways worked

Continued on Page 15

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# Elders speak out Continued from Page 14



Gordie Shaw, 27, from Gift Lake "...here to show my support for the Elders. They are valued by many of us."



Richard Poirras, centre, discusses plans to attend annual assembly with Fred Belcourt and St. Germain Courtielle



Gift Lake Metis Elder Raymond Laboucan "70 years old and still feel I can add value to our community."



74 year old Ed Belcourt delights the crowd with a few fiddle tunes

- the new ways do not. We have come full circle and it is time to speak out once again."

Albert Desjarlais has lived on the Settlements all his life. The 61 year old remembers running around and playing on the Elizabeth Settlement when he was only about seven years old - that was before the family moved to East Prairie, where he's been a resident for the past 25 years. Albert says he too is tired of being treated like a baby-sitter. "We need to help guide our people through these tough economic times. But first, we must be heard."

And by noon the crowd of over 120 were all feeling the same way.

When the meeting adjourned for lunch the feelings of the spectators in the room had gone from uncertainty to approval. And that approval is for a new plan - a plan that will encourage Metis Elders from across the province to attend the Metis Settlements annual meeting in Paddle Prairie on June 23.

Peavine Councillor, John Carifelle told the gathering that he was "tired of working with

young and inexperienced councillors." He said that today's younger generation does not listen. "It would be great to get things going in a positive fashion. I like what I see here today and also believe that Elders need to play a more important role in the community."

Another WW II vet, Gift Lake's Fred Belcourt has spent 13 years of his life on council and several more as an advisor to the Metis Association. He says the future looks bleaker than ever. "I can't see a future as things stand right now," said the 79 year old Elder. "Leadership seems to be the main problem among our people, and to top it off, the leaders do not listen to the advice of Elders. We are counted out by many and I fear that until we are heard the problems will only continue to worsen."

The meeting continued until nearly four in the afternoon and when the break was called Elders and spectators mingled and conversed and many agreed that this was indeed a quality get-together.

The cultural evening that followed the confer-

ence was a gala affair.

Travis Ladouceur, a 19 year old dancer from Buffalo Lake dazzled the crowd and had some wondering if the jig had taken on new proportions. His quick footwork and fancy steps perked up the band as they quickened the pace for this youngster's modernized version of the tap-dance. Accompanying him on the dance floor was six year old Tyler Blyan, who himself, has some pretty nifty moves.

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## Arnup Louis: a vital and compassionate leader

Last month, the Samson Cree Nation lost one of its toughest and finest leaders, Arnup Louis. In passing, he leaves a long history of successful victory in his challenge for recognition of the rights of Indian people. He was very instrumental in the development of the Red Paper (Citizens Plus) in 1969 when the Liberal government drafted the White Paper. He was also the author of a document entitled "Declaration of Treaty #66", which has been adopted by a majority of the First Nations of Canada.

Councillor Arnup Louis acted in a manner that would create unity amongst the First Nations and was well known throughout federal and provincial government departments, and in Indian political circles.

His ten year struggle with a terminal illness ended with a fight to the very end on April 22, 1994. *Alberta Native News* extends heartfelt condolences to his wife of 46 years, Mary Jane Louis, their large family and the Samson Cree Nation for their loss.

Frederick Arnup Louis was born on May 30, 1926, in a little log cabin near the oil wells on the Samson Indian reserve. Arnup received his Cree Name "Kiakownamah", Given Daylight, by his late uncle George Baptiste when he was very young. Arnup was the eldest of 12 children born to his mother Sarah and father Jacob Louis, who was later to serve as Councillor and Chief of the Samson Cree Nation. Arnup was the grandson of his Cree grandmother Betsy Chanahk, who was the descendant niece of the first Samson Chief "Kanatakasoo", and his Cree grandfather Louis "Natawanis", who was the son of Louis "Sihak" and Agatha "Kiakikoot". Arnup's grandparents, Betsy and Louis Natawanis, were one of the first members of the Samson Cree Nation, and Louis Natawanis was a long time Headman (councillor) for Chief Samson.

Arnup's formal education was limited as he left school at an early age but he soon achieved a reputation as an excellent farmer. The Samson Cree Nation is located on some of the best farmland in Alberta and agriculture

was, until the 1970s, a major element of Samson's economy. During the 1940s, Mr. Louis began to apply his special skills as a farmer to assist other farmers on the reserve. In the course of these efforts, he was required to deal with the federal government on a regular basis and he developed an effective lobby with government departments involved in Indian agriculture issues. On many occasions, he challenged government officials to obtain the best deals for the farmers of the Reserve.

These activities led to Arnup becoming involved in the political life of the Samson community. He was elected to the Council in 1965 and served as a councillor since that time.

Arnup was always interested in the advancement of his people through education. Throughout the years he served as chairman of a number of education committees. He encouraged young and old alike to continue with their education and not to give up on their goals and dreams. He was particularly proud of the establishment of educational institutions located on the Samson Cree Nation such as the newly constructed schools, the Samson Education Trust Fund and the Maskwacches Cultural College.

Arnup was also very active in the economic development of the Samson Reserve. His involvement included serving as Chairman of the Peace Hills Insurance Co., the Peace Hills Trust Co., and many other projects on and off the reserve in order to advance the economic base of the Samson Nation.

A fundamental picture that Arnup stood for was the protection of Aboriginal lands, the proper recognition of treaty rights, and advocating for the less fortunate, which was his main reason for challenging and serving in public office.

Arnup was also appointed representative of the Four Councils of Hobbema, as the Negotiator with Highways and Transport for road matters and street lighting. As a result, he was the man who worked with Boomer Adair, Minister of Alberta Highways and Transportation, to have highway 611 (Malmo), both east and west, paved for the benefit of the Indian people at the total expense of the Alberta government. In addition, he successfully negotiated a new bridge and paving from the band office to Diamond 5 Ranch, and a decision is now pending from the Montana Band.



Arnup Louis

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
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so that our spirit could flourish.  
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# Respecting our Elders and Mother Earth

by Stan Gladstone

I have often wondered why so many people do not try to understand the concept of living in harmony with Mother Earth. Is it because they are lacking in humility? Or do they think that human beings are far too intelligent to class themselves as only being a part of Mother Earth? I also think that many of the people have gone to school so long that they just cannot relate to nature. How much patience do we Native people have?

How long will it be before the rest of the world can come to understand the meaning of living in harmony with nature? Our Native way of life has always been very spiritual. I would not say that we have a religion. Our whole way of life has always been spiritual.

Elders were always consulted before any major decision was made by the bands or nations. Many people wonder why Native bands or communities are known to us as Nations. It would be impossible for all the bands or Nations to do things exactly the same way. We have always had special people whom are gifted in spiritual ways. Some of them are not very old. Most of the time it is older people who have the responsibility of helping direct the band or Nation. These Elders were always available to the chief and council. When we can live with this kind of respect for Elders and Mother Earth, most of our

problems would be gone.

Many people are trying to control nature, this can never be done. If you disturb something too much you will have created a problem. I wonder how long it will take the people to finally understand this? People have been trying to change nature for many years now and they are still trying. I suspect that many of them have spent too much time sitting in some schoolroom. As far as I'm concerned, this is a waste of time. I have learned this from studying nature. A person has

to practice what he is being told on learning things from experience. We never had to force our children to learn something. Our children were always ready and willing to learn.

So many families these days have to force these children to go to school. There must be something wrong with the system, if families have to do this. To force people to do things that they do not want to do can be very dangerous. These children that are forced to sit in a schoolroom day after day are going to have serious problems in later years. Sitting in a college or university for half your life does not make sense to me. I believe that every living thing on this earth has to work for a living. Taking a good look at nature will tell you that.

## Where?

Continued from page 12

Day Two was a different story.

Whereas on the first day I was met with nothing but smiles and all the joy shared by the competitors with all of us spectators, on the second day I was met with a lot of snarling about the underlying humiliation of being alive. It was hard to fathom this contrast and it was completely unnerving. On the first day all Nations had coalesced around the joyous welcome to the life-giving goose, this much I knew.

But I fled the pavillion by a side door minutes after arriving on Day Two, with Virgil and Randy hot on my trail.

"Why you leavin'?" asked Randy.

"It's not the same in there," I replied.

"What do you mean?" asked Virgil.

We each lit a smoke and they continued to prod me about my change of heart.

"Well," I explained, "I believe I get a bad feeling in there and it's not the same spirit in that place today."

Both companions sniggered at my opinion.

"Can you tell us the difference?" asked Randy.

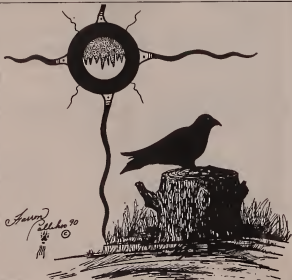
"Not really. I haven't a clue. Why don't you tell me the difference," I suggested.

"There is none."

"Baloney. What changed here from yesterday?"

"Yesterday everybody was encouraged by the return of the goose," said Virgil. "And today they are dancing for the return of the crow."

"The crow...of course, it migrates as well," a



thought which had never occurred to me.

While staring at them circling on the lane beside a garbage dumpster, the thought struck me to ask (I do not know why), "And where would you find these, uh, crows?"

"Oh, usually circling around the garbage," Virgil cackled. The way they laughed was merciless. Fortunately, they soon realized that Del was not sticking around, at which point they suddenly stopped grinning in so much chagrin, stopped circling near the garbage, and they both transformed themselves into crows and flew away. I presume they flew back up to where they are keeping those traditions alive.

As for me, I've seen nine goose moons since then and I've thanked my lucky stars for every one.

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# Elders develop Self-Government kit

The elders of Akiwesi Intertribal Council Inc. have been actively involved in many Federal, Provincial, Tribal Council and First Nation meetings and consultations for many years. They have witnessed, personally, the problems that people have had in understanding Aboriginal self-government. It is their belief that an information kit about self-government would be of value to everyone who has a part to play in the process. It was with this goal in mind that they began the task of assembling a resource kit.



Dr. Glenn E. Treflin was approached by the elders to assist them in the development of the Self-Government Kit. Dr. Treflin had been working with the elders of Akiwesi Intertribal Council Inc. on other projects. He has over thirty years experience in making contributions to Native people in such areas as education, social services, economic development and community development. With Dr. Treflin's enthusiastic acceptance the work began in the spring of 1991.

The Self-Government Kit is a compilation of multi-media information. The kit features a three part videotape series that presents perspectives and opinions on self-government by Aboriginal political leaders, professionals and the elders themselves. The videotapes are intended to provide information and to encourage further discussion by the viewers.

There is an abundance of printed material included. There are 13 various reports and documents that have had an impact of self-government. These include such benchmark documents as the Sechelt and Cree-Naskapi Acts and the Charlottetown Accord. One paper provides an overview of Aboriginal self-government and can

be considered a summary of some of the other material. The reports are colour coded to allow for easier identification and utilization as resource material.

There are five books included in the kit. These books are excellent resources and provide an historical perspective on self-government as well as highlighting contemporary issues that are being dealt with by First Nations in Canada.

A guide to the possible uses of the resource kit is included. The guide will present some ideas on how the kit

could be utilized depending on which organization is using it. The kit will be of value to all First Nations, provincial/territorial organizations, provincial ministries, federal departments, Tribal Councils, Native organizations, municipalities, universities, colleges, secondary schools, libraries, law offices, journalists, businesses and special interest groups.

The elders of Akiwesi Intertribal Council Inc. emphasize that they are not attempting to define self-government. The purpose of the information kit is to provide a convenient set of resources that will provide basic information on self-government. Self-government will have to be defined and negotiated by each First Nation, Tribal Council and Treaty Association when they address this major but necessary challenge. This resource kit will assist them in their efforts.

The selling price of the kit is \$995.00 plus shipping and handling. GST will apply where required. Cheque or money orders should be made payable to "Intertribal Information Services". Orders can be mailed to: Intertribal Information Services, P.O. Box 191, Fort Frances, Ontario, P9A 3M6; or may be ordered through your VISA account by phoning 1-800-561-2879.

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## It's time to start the process Self-Government Kit.

Self-government can only be defined and negotiated by each First Nation, Tribal Council and Treaty Association. When this major undertaking is addressed, this resource kit will assist you in the process.

The elders of Akiwesi Intertribal Council Inc. have been actively involved in many federal and provincial discussions, meetings and consultation for many years. They have witnessed the problems that people have in understanding Aboriginal self-government. They believed an information kit that comprised information about self-government would be of value to every one who has a part to play in the process. It was with this goal in mind that they began the task of assembling this resource kit.

This self-government resource kit is a compilation of multi-media

information featuring a three part video series that presents perspectives and opinions on the inherent right of self-government.

There are 13 various reports that have had an impact on self-government. There are five books which are excellent resources and provide an historical perspective on self-government as well as highlighting the contemporary issues that have been dealt with.

For more information and/or to obtain your own personal copy of the special resource kit, Call Toll Free 1-800-561-2879  
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# Artist Profile

## Donalda Grassie — Metis Artist

by John Copley

Fort St. John artist Donalda Grassie has something every person would like to have — and many never get. She has superb artistic talent; strength of determination and will; a special courage that has enabled her to overcome her many adversities. She has her ruggedly handsome husband of 17 years, Leonard — whom she refers to as "a very wonderful and supportive man"; she has an uncanny knowledge of business and she is proud of her heritage. But most of all she is a warm, self-confident woman with a very

pleasing personality; a woman with inner strength and the courage to face life and all its turmoil with a smile both on her face and in her heart. But it wasn't always that way.

"I never liked myself as a kid, in fact — I tried to hide my Native identity," said the 60 year old artist who once dyed her hair red "in an effort to pretend I was white."

Grassie was the product of a broken home — her childhood memories are not all pleasant.

"I hate to dwell in the past," said the solemn-faced artist. "It is for tomorrow that we live today — but I will say that it was a very harsh and

abusive situation. My step-father was a real bad hombre and though I can never forgive, I am content to forget."

Donalda Grassie began to work when she was about 14 years old. She quit school after grade seven but says she had to escape the bigotry and narrow-mindedness of her small hometown community near Onion Lake, Alberta.

Donalda's first real job was with a Whitehorse newspaper — the *Yukon Daily News*. "It wasn't adventurous enough," smiled a reminiscing Grassie. "I wasn't there too long before I sought greener pastures."

It was a life of ups and downs that led Grassie from jobs that included everything from waitressing to prospecting, and finally to marriage. The marriage has long been over and would "just as well be forgotten" except for the two children she bore some forty years ago. Although she's always been interested in art, Grassie had to sacrifice her love for it to raise her children and to support her family.

In 1986, at 52 years of age, Donalda entered her first art competition and was awarded an Honourable Mention in the prestigious Asim Mena Native Art Festival in Edmonton.

Grassie's art is presented in various combinations of abstract patterns that are enhanced with realistic and stylized people, animals and plant life. Her inspiration is drawn from the vastness of the open prairies, the wild beauty of the northern landscape: the pine spruce, cow parsnip, fireweed and an abundance of ever-present cat-tails (bulrushes).

She uses bright backgrounds that depict the changing seasons with all their varying climates and conditions. Two suns or moons and a double horizon stand are added to her paintings and depict her dual ancestry of white and Native blood.

Grassie was just the second woman ever to receive the government sponsored Yukon Prospector's Grant, and this, combined with her experience as a licensed trapper in British Columbia, has given her a sense of realism seldom seen in wildlife art.

Her limited edition hand-pulled serigraph prints (much less to purchase than the original artwork) are produced in her own unique way. Each print, however, is an original — in that the backgrounds are individually hand painted in many different tones and colours that are purposefully varied. The main image is then screen printed onto the prepared background. After each print is carefully hand finished it is further individualized by the artist who varies the detail so that no two prints are identical.

Donalda markets her own work and has proven to be an astute business woman.

"I love to go to the art and trade shows," she said. "These shows are never a loss — even if the crowds are small and you don't sell a lot of art. The people you meet, the contacts you make — the sale doesn't end when they close the doors to the show — most business comes after you participate in a trade show."

Grassie, or "Raven," as she is known in the art world, has only just begun her career as an artist. "I hope to enjoy life and paint until the day I die," said the smiling Grassie.

Donalda can be contacted in Fort St. John, B.C. by calling (604) 827-3246.



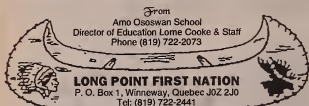
Donalda Grassie, Metis artist from Fort St. John, B.C. — photo by John Copley

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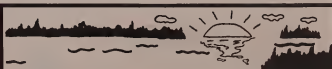
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A message from Chief Fred Harper, Councillors, Elders, Members  
and Lester Harper, Co-ordinator of NNADAP  
Wes Harper, Director of Education,  
Frank Evans, Band Administrator



# LEARNING CREE

by Eddie Dean Kolasch

Gee, I never thought I'd be learning Cree,  
Especially in university.  
Language learning is not much fun  
When you think it can't be done.  
So stop, don't swallow your tongue  
Just try to think and have some fun.  
Start by thoroughly thinking Cree  
Animate and inanimate,  
Not masculine or feminine is the way to be.  
No distinction between he or she  
Makes for beautiful equality.  
Conjugation comes quite quickly  
When you memorize the proper patterns.  
This takes time but with patience, persistence  
And pertinence your pay will be profitable.

And if all you learn is:

Tan'ai

Namoya nan'taw

Kiya Maka

Peyakwan

Then your start is blooming in your heart

Ehosi ma

ay ay.



## Born With A Tooth Continued from Page 5

saw controversy involving the selection of Native jurors for the trial. Justice O'Leary finally took the Crown's side, saying the jurors were to be selected from an open list, rather than one made up equally of Natives and non-Natives.

Gainer feels there was a significant difference between this trial and the first.

"The first trial was immediately after the event and after Oka, and there was a lot of interest, and secondly the way the trial judge conducted the first trial was quite outrageous. He was ultimately sanctioned by the judicial council for his racist behaviour in the court room," Gainer adds that at one point the judge compared Native spiritualism to Satanism and was "incredibly rude."

"There were observers there from various church groups and it was they who went to the CBC and got the *Fifth Estate* involved. They couldn't believe what was going on in the courtroom, it was a horrendous experience."

Another concern for Gainer was the locale of the trial in Fort Macleod, which Gainer characterizes as "pretty tense" because of the concern the community felt over the ramifications the trial could bring, including "the threat to their water supply — although that wasn't very real," says Gainer.

Another substantial difference was in the amount of material the Crown disclosed to her as compared with the first trial, an amount Gainer says was "significant" almost one-third to one-half the amount.

"My understanding of the case and the major players changed significantly once I saw the full Crown case," says Gainer, "it was completely different, like night and day."

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and renew dreams for our communities

A message from Chief Hubert Kematch,  
Percy Monroe, Director of Services and Operations,  
Council and First Nation Members of



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Chief Yvonne Norwegian of

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bring experience and knowledge... use it wisely!

# Saluting the North

## Bigstone Cree host 51st IAA Assembly

by Deborah Shatz

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The Bigstone Cree Nation of Desmarais, Alberta will be hosting the 51st Annual Assembly of the Indian Association of Alberta (IAA) from June 27 to 29, 1994. According to Coordinator Judy Yellowknee, the Bigstone Cree Nation members are very pleased to be hosting the event this year. "This is a big event for our area," she explained. "The first time ever we've had something like this in our community of Wabasca-Desmarais. This is an opportunity for our community members to be participants."

Although the IAA Annual Assembly has been held every year for the past 50 years, Yellowknee said that Bigstone Cree members have not had much opportunity to attend. Financial burdens and distance needed to travel have generally limited local participation. "Now they will actually see first-hand what the IAA is all about as an

organization," she added.

Yellowknee is particularly enthusiastic about the "educational opportunity" that will be available to the youth. "They will get to learn about the roles and responsibilities of the IAA. They will see how the organization's operations and elections are staged as a democratic system" process."

In addition to the business meetings and executive elections a variety of recreational and cultural activities are planned. These include dance presentations performed by youths, hand games, drummers, dancers, as well as a talent show and sports events. Camping grounds are also available and a teepee village will be set up.

For further information, call Judy Yellowknee at the Bigstone Cree Nation office at (403) 891-3836.

## Arnup Louis Continued from Page 16

Arnup also took a special interest in the judicial system, and how it treated his people. For 17 years he was the chairman of the Hobbema Police Force, but his involvement was much longer. He volunteered, without pay, as a court worker for many years because it was his desire that his people be treated fairly in the courts. His payment was knowing that those he helped were treated fairly, as this gave him satisfaction. He was instrumental in developing a working relationship with the Federal Police Force and looked forward to constructing a building in Hobbema for this purpose. His efforts will be missed in this field.

In most of these activities with which Arnup was involved, the Samson Cree Nation was and remains a leader among First Nations in Canada. In 1992, he was the recipient of an Alberta Achievement Award which was established to honour individuals who have brought distinction to themselves, their communities and the Province of Alberta through extraordinary achievement or excellence. In addition, in the same year, Indian and Northern Affairs of Canada established the Arnup Louis Education

Award Scholarship fund which is given annually to Samson Cree Nation students who have shown excellence in his or her field of study. In 1993, co-sponsors Alberta Government Telephones and Alberta Treasury Branches profiled Arnup Louis in their review on Great Albertans which was televised throughout the province.

Arnup came from a legacy of leaders (Chief/Councillors) in his family. His grandfather Louis Natawasis served for 27 years and passed on during his term. Arnup served as Councillor for 27 years and would have served 29 years if he had lived to complete his term. In recent years, he challenged himself that he would serve the same or surpass his grandfather's years of service to the Samson Cree Nation.

Indeed, he accomplished his own challenge, and it was his wish to have the Louis Natawasis legacy carried on by his descendants to continue to act for the protection of Samson lands, recognition of treaty rights for Indian people, and advocating for the less fortunate. On his last day, he still had the strength and compassion to say, "we should all come together and work together so we can save one more life."

Arnup took particular satisfaction as he saw that many of his efforts have contributed to the strong economic and cultural base the Samson Cree Nation has developed over the past 30 years.

In his continuing activity in these matters, it was his wish that this base be strengthened even more and the future of his descendants and those of other Samson members ensured.

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Hosts and Presents...

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The Indian Association of Alberta



Desmarais, Alberta  
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For more information contact:

IAA Assembly Coordinator...  
Judy A. Yellowknee at (403) 891-3836 or Fax: 891-3942



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# Empowering the community

"Empowerment" is more than a 90's buzz-word to the northern community of the Lheit-Lit'en Nation. It is a way of taking charge, moving ahead - and claiming the future through education and resource management.

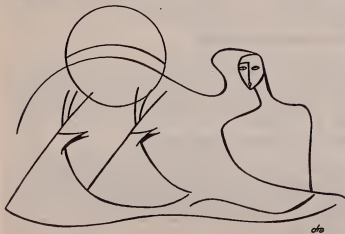
Six years ago, this community of 210 was experiencing severe economic problems. People were unemployed. They lacked the skills for new jobs. They were losing hope, and the whole community was suffering. But, following a study to determine community needs, they were also convinced that there was still time to turn things around - if they worked together and planned for the future.

The study revealed that the community was not facing a single problem, that could be fixed through a single, cure-all solution. They needed a holistic approach to address a range of issues that were critical to the community's future, especially education and resource management.

They developed an action plan for the community, from the community, that included "back to school" programs to encourage all types of job training. For example, seven students are attending a university, studying in disciplines such as biology and forestry. These students will return to the community and work with others there to blend the traditional ways of their people with the latest knowledge and technology in resource management. This expertise will be coupled with the business opportunities emerging such as a salmon stock enhancement initiative and resource management consulting.

At the same time, the nation of the Lheit-Lit'en has asserted its sovereignty over its traditional lands of approximately one million acres. The community is working towards co-management of these lands along with the provincial and federal governments. This approach means, in part, that the environment is treated with respect. When logging takes place, for example, there is an assessment to make sure that the forest is dealt with ethically, keeping in mind that "what one person does, affects everyone else."

Success breeds success. More and more people are being empowered to work within the community for a future filled with hope. As Chief Peter Quaw says, "If you plan, you will succeed!"



## Self-government in four years, says Irwin

Indian Affairs Minister Ron Irwin says Aboriginal self-government will replace the Indian Act in four years. He told the House of Commons May 4 that Natives have been held under the Indian Act "in a situation of paternalism and assimilation since 1850." Irwin announced some two months ago that the Indian Affairs department would be dismantled, starting in Manitoba. "In the four years that I hope we are here and I am in this ministry that Indian Act that was passed is going to be gone," Irwin said.

Meanwhile, a report obtained by the *Ottawa Citizen* says it will cost \$5.2 million over 30 months to dismantle the Indian Affairs Department in Manitoba. The report also estimates travel expenses of \$550,000 during the project. If accepted by the department, the report indicates that dismantling the federal bureaucracy and replacing it with an Indian government for the 633 bands across Canada will cost over \$50 million. Negotiations between the federal government and the Assembly of Manitoba Chiefs are continuing.

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## NEWS BRIEFS

### Feds continue food transportation subsidy

The federal government says it will continue to subsidize food transportation to isolated northern communities. "The government of Canada is acting to ensure that isolated northern communities have access to nutritious food," said Ron Irwin, Minister of Indian Affairs and Northern Development. "The continuation of the program is essential to the health and well-being of Northerners," he said. Annual payments from the federal government subsidize the rates charged by Canada Post for air parcel service to the communities. A total of \$14.1 million in subsidies will be available for the 1994-1995 year.

### Twelve year old awarded for bravery

Amelia Peter-Paul, a 12 year old Native Canadian from New Brunswick, was presented with the award for bravery at the fifth annual YTV Achievement Awards on national television April 16. "Propelled by the love for her grandmother, Amelia did something outstanding and inordinately brave," said actor Al Waxman before presenting the award to the youth before an audience at the National Arts Centre. Last August, an escaped psychopath attacked Peter-Paul's grandmother in her home in Scotchfort, P.E.I. The visiting girl, then 11, came to the aid of her grandmother, receiving over 20 stab wounds in the process.

### Quebec Inuit agree to compensation package

Quebec Inuit will get more than \$500 million in compensation for environmental destruction through a deal signed with Hydro-Quebec April 14. The money will help offset the damage done to the environment by the Great Whale hydro-electric project, which threatens traditional hunting and fishing grounds of the Inuit and Cree. The Makivik Corp., which represents about 7,000 Inuit, signed the agreement but its president, Simeonie Nalukuturuk, said, "We still have issues to further negotiate with Hydro Quebec and the Government of Quebec in order to reach a final agreement." However, the province's Cree are opposed to the project and say the deal could scuttle a federal-provincial review.

### Feds plan to improve housing conditions

Indian Affairs Minister Ron Irwin says the government plans "in the near future" to consider a new housing policy that would improve housing conditions as well as strengthen Aboriginal control and accountability. The minister was speaking in the Commons April 19 to a question from a government backbencher who wanted to know when control of housing programs would be transferred to Aboriginal people. Irwin said the new policy would also reduce the gap in the availability of adequate, affordable housing and increase self-reliance through greater employment and business opportunities.

### Activist appointed to round table

A prominent activist in Aboriginal rights and environmental issues, Cindy Kenny-Gilday, has been appointed to the National Round Table on the Environment and Economy. Her appointment was announced by Prime Minister Jean Chretien May 2. The Round Table was established in 1988 as an independent body that acts as a catalyst in promoting sustainable development throughout Canada. Kenny-Gilday recently served as moderator of a United Nations Conference on Traditional Knowledge and Environment during the Year of Indigenous People. She is currently special advisor to the government of the Northwest Territories.

### Aboriginal Solidarity Day proposed

A bill to declare a national solidarity day for Natives in Canada has been given first reading in the House of Commons. The bill was introduced April 29 by Nelson Riis, the NDP Member of Parliament for Kamloops. He told the House that "Most Canadians consider it desirable that we have a day in recognition of Canada's original inhabitants."

Riis said Canadians "earnestly seek an example of their commitment to honouring Native cultures." The bill would set aside June 21 of each year to be called national solidarity day for the Aboriginal peoples of Canada, he said. However, Riis noted, the designated day would not be a legal holiday nor would it be required to be kept or observed as such.

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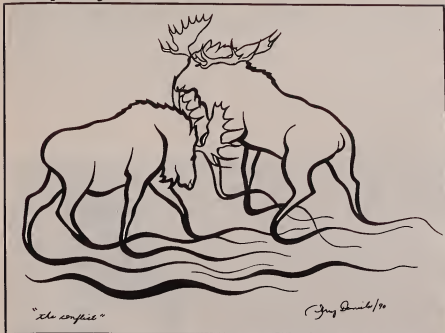


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The lodge is an ideal spot to enjoy both business and leisure activities. This setting combined with first class accommodations and traditional cuisine attracts business people, families, as well as visitors to Metepenagiag who come seeking a better understanding and awareness of the Micmac people.

From the moment guests arrive at the lodge, they encounter a friendly member of the Micmac Nation, Gerald Levi, who is the owner and operator of this facility. The Metepenagiag Lodge offers exclusivity, comfort, and satisfaction to guests in a first class facility which can accommodate individuals or groups of eight. The peacefulness of the lodge provides an environment

which is conducive to work or relaxation.

Guests can enjoy the beautiful Miramichi River along with a wide variety of outdoor activities close at hand, including: canoeing, fishing, skiing, hiking, and cultural activities. The banks of the Miramichi River and its tributaries have long been the home of the Micmac who inhabited several sites on the riverbanks and shorelines at the best fishing pools.

The Metepenagiag Lodge was built in 1991 and the landscaping and road access was completed in 1993. Funding for this business enterprise was provided by Industry Science Technology Canada and the Department of Fisheries and Oceans.

The Metepenagiag Lodge is a 950 square foot cabin style structure finished in pine. The lodge has three bedrooms, shower facilities, a cozy central living room with a woodstove and is conveniently situated a "stone's throw" from the Miramichi River.

The Metepenagiag Lodge is pleased to an-

nounce that they have contracted the services of Iromac Development Inc. to initiate and pursue an aggressive marketing strategy to boost occupancy. With this increased injection of capital into the community of Red Bank, it is projected that employment will be multiplied. It is the goal of the Metepenagiag Lodge to hire a minimum of ten people during the peak season.

The Metepenagiag Lodge prides itself in maintaining reasonable rates and offers a variety of vacation packages or overnight accommodations. Metepenagiag Lodge will be hosting an Open House on Thursday, May 19, 1994 from 6:30 p.m. to 9:00 p.m. For further information, please contact the Lodge at (506) 836-7149.

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# Economic Development

## Denendeh Resources: community-based resource management



The Liidli Koe First Nation, along with the Fort Simpson Metis Local, and the Jean Marie Band, are working on a community-based resource management process, known as Denendeh Resources. The long term goal is to have a resource management system based on Dene values, knowledge, and practices.

Denendeh Resources is a long term, step by step process. The Denendeh Resources Committee was formed in March 1993 to oversee the process. It represents the families that have traditionally harvested around Fort Simpson, as well as the Metis Local and Jean Marie Band, with the Chief of the Liidli Koe First Nation as chairperson.

In May of last year, youth and elders came together at a Spring Gathering at Ekali Lake to give direction to Denendeh Resources. They talked about the importance of passing on the Elders' knowledge to the youth, who will be the future keepers of the land.

At the regional assembly in August, the chiefs and delegates made the Declaration of Rights of the Deh Cho First Nation, which affirms the region as the homeland of the Deh Cho Dene, and affirms their inherent rights and powers to govern themselves as a Nation. The direction to Denendeh Resources is to take a proactive, rather than reactive, approach to dealing with lands and resource matters.

In the fall/winter of 1993, the Denendeh Resources Committee objected to logging proposed for the Martin Hills area that would interfere with a traditional hunting and trapping area. The Government of the Northwest Territories issued a Timber License in spite of the objections. The Liidli Koe First Nation presented the federal government with information gathered from interviews of hunters and trappers, which documents their land use and occupancy, and indicates that issuance of a land use permit would interfere with Aboriginal harvesting rights. The First Nation presented its position to the federal government for a moratorium on logging until a co-management agreement on lands and resources is

negotiated.

In responding to the logging proposal, the First Nation developed its own land use application form and review procedures.

Denendeh Resources has prepared a draft protection plan for the Ekali Lake area. The Committee is considering the possibility of establishing the area as a Tribal Park.

Denendeh Resources also administers harvesters assistance programs, trapper training and pipeline monitoring programs in cooperation with Interprovincial Pipeline. They participated in resource management and related projects throughout the year, such as a study of nutrition and traditional foods in cooperation with the Centre for Indigenous Nutrition and the Environment.

Denendeh Resources will begin again with a Spring Gathering to discuss the past events and to set direction for the new year. They plan to continue interviewing the families to document their land use and occupancy. They also plan to talk to the Elders about the traditional resource management practices, which would be part of a resource management system based on Dene values and practices. They will continue with the Ekali Lake protection planning. The first step is a study of the fish population in the lake this summer, in cooperation with the federal Department of Fisheries and Oceans. They will also participate in a study of caribou in the Mackenzie Mountains with Nahanni National Park.

The members of Denendeh Resources are interested in hearing from any other First Nations who are involved in community-based resource management programs. They can be reached at (403) 695-3511; Box 469, Fort Simpson, NWT, X0E 0N0.

This article was provided by Denendeh Resources with support of the Environmental Action Program of the Arctic Environmental Strategy. Denendeh Resources has received funding from the Community Resource Management Program of the Arctic Environmental Strategy, the Cultural Enhancement Program of the GNWT, and the NWT Training Fund.

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# Anawak debates Native self-government

by Art Babych

The Sahtu Dene and Metis Land Claim Settlement Act is another step in the process of Aboriginal self-determination, Native MP Jack Iyerak Anawak suggests.

Anawak, the Parliamentary Secretary to the Indian Affairs Minister, was commenting during debate on the act in the House of Commons May 2.

Under the bill, the Dene and Metis of several northern communities will receive land entitlements and a total of about \$130 million over a 15-year period.

Speaking in Inuktitut, Anawak responded to comments made by Reform Party MP Dick Harris, who told the House such agreements guaranteeing funding well into the future were not needed. "We need a strategy that will break the cycle of dependency," he said. "This is what the Canadian people want."

But Anawak charged that Harris "really does not support any Aboriginal self-determination and does not really understand the nature of what the Sahtu Dene and Metis are trying to do through this agreement."

He said it was through years of being under systems such as the Indian Affairs Department that "so-called dependency" was created. Anawak said it wouldn't be necessary to deal with the issue of dependency "if so-called well-meaning bureaucrats had decided that these people were much better off making their own decisions."

Harris countered by saying Anawak had given him the "standard answer" when someone criticizes Aboriginal programs. The standard answer, he said is, "You simply don't understand



the Aboriginal people."

He said Aboriginal people in his area of B.C. (Prince George-Bulkley Valley) have told him they want to break their dependency on the federal government.

"The Aboriginal people must be permitted to enter into an economic base for themselves that

will create self-sufficiency," said Harris.

Anawak asked Harris to name the area of B.C. where the Natives had spoken to him, as well as their numbers. "I find it very hard to believe that a large group of Aboriginal people would be saying that whatever we are trying to do is contrary to the wishes of the Aboriginal people in Canada."

"As far as self-government is concerned," said Anawak, "I do not think the honourable member has an understanding of the Aboriginal people who want to have the opportunity to exercise that inherent right of self-government."

The bill — known as Bill C-18 — was given second reading in the House and was referred to a committee.

Earlier, John Duncan, the Reform Party's Aboriginal affairs spokesperson, opposed the agreement saying, "This is an enormous package of benefits for the 1755 individuals covered by the agreement." He added, "Conveyances of this kind are unnecessary, should not be made, and are not in keeping with what the courts of Canada have found to constitute Aboriginal rights."

Duncan also said the major beneficiaries of the deal are negotiators, advisors and lawyers. "I have concern that the average Sahtu Dene or Metis may be no further ahead in the long run as a result of this agreement," he concluded.

## Reformers question northern agreement

Reform Party members of Parliament say they "strongly support" the right of Aboriginal people to self-determination and self-reliance. However, some Reformers say the debate on the Sahtu Dene and Metis Settlement Act, now before the House, raises some serious questions. "Reformers must question if the federal government should obligate future generations to the terms of this agreement at a time when our social safety net is on the verge of collapse," said Athabasca MP David Chatters. He said that during debate on the bill it became clear that "instead of this agreement moving towards equality for all Canadians it moves Aboriginal Canadians backwards to a system of Indian apartheid."

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# Aboriginal Youth

## Bank of Montreal supports new college



The sounds of drumming and singing reverberated through the halls of Maskwachee Cultural College last month as students and staff gathered to honor representatives of the Bank of Montreal as they made a significant donation towards building a new College Campus.

The Bank of Montreal, along with Peace Hills Trust, are the first Canadian financial institutions to recognize the importance of Maskwachee Cultural College and the need it meets in the community. In presenting a cheque for \$50,000, Peter Conradi, Senior Vice-President, Alberta Division, of the Bank of Montreal noted "The Aboriginal population is becoming an excellent source of bright, educated young people. There has been an unprecedented surge in post-secondary education, and we want to tap into this growing pool of talent. We consider our contribution to be an investment in the Canadian future, and strongly believe that the self-sufficiency of Canada's First Nations will only be achieved through the education of its young. Their education is vital to the economy and the social well-being of all Canadians."

The College plans to construct a 55,000 square foot building to house 600 to 700 Native students. Currently, Maskwachee Cultural College operates in the old residential school on the Hobbema Reserve located 80 kilometres south of Edmonton. Current enrolment is approximately 300

full-time students. The College offers a full range of academic programming, including the University general studies course which provides up to second year of most degree programs. As well, students may enrol in vocational and technical training to the certificate and diploma levels.

"Clearly Maskwachee Cultural College is serving a real need in this community," said Mr. Conradi. "And it's clear that the only limitation the College faces is the building itself. We hope our donation will help to meet that need."

"Bank of Montreal stands out as an example to others that Canadian corporations and Native people can join together in productive partnerships in community development," says Dr. Carnew, Director of Maskwachee Cultural College.

The four Bands of Hobbema have committed to provide \$4 million towards the cost of construction, as well as providing the land required for the new facility. Although the federal and provincial governments have not confirmed funding assistance to date, the College continues to have discussions with both levels of government.

"We strongly believe this is a genuine opportunity for corporations, governments and our community to join in partnership to solve some long standing problems affecting Canada's Aboriginal people," said Dr. Carnew.

## Saamis Tepee reflects rich cultural past

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Rick purchased the Olympic Tepee from Calgary and with the support of the City of Medicine Hat and a few prominent local businessmen the Saamis Tepee project was born.

The site chosen for the tepee is a starting point for the interpretive experience of the Saamis archaeological site, and serves as a staging area for ceremonial and other events.

The Saamis Archaeological Site was a late winter/early spring Native buffalo camp and meat processing site, dating from the late Prehistoric-Protohistoric period. The Saamis Site, located along the Seven Persons Creek Coulee, is considered one of the most exceptional and richest archaeological finds of that time period

*Continued on Page 31*



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# Camp Mannawanis 1994

This year, 1994, marks the 10th Annual Camp Mannawanis Program.

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the camp has a major focus on Aboriginal culture. This cultural component includes: sweetgrass, sweat lodge and pipe ceremonies, as well as Pow Wow dancing, costumes, drumming, singing and Handgames. The program has been developed and is delivered utilizing Cree Elders and others with Traditional Authority.

With the idea that "the youth are our future" the Cultural program has two separate objectives geared to meet the needs of two distinct target groups. First for Native participants the program provides an opportunity to strengthen Cultural roots which can lead to enhanced Cultural pride and self-esteem. Secondly for non-Native participants the genuine cross-cultural experience can lead to greater understanding and acceptance of Aboriginal people and it is expected in the future to strengthen support of Indigenous issues.

Besides the Cultural program other activities at the camp include swimming, canoeing, archery, nature hikes, and many other activities with a focus of fun.

This year a Youth Leadership development

program has been added to the Camp.

Geared for teens between the ages of 15 and 17 the process begins with a one week Teen Camp starting July 11. Out of this group some students (Age 16-17) will be selected to act as Counsellors in Training (CIT) for the other Camps this season.

The CITs will be provided with free room and board, a cash allowance, in addition, through the summer, these CITs will participate in a series of training sessions intended to foster their leadership skills. A letter of reference will be provided on request.

Students who have participated as CITs significantly increase their chances to be hired as full time camp counsellors at future camps, once they have passed the 18 years minimum age qualification.

The schedule for this year's camps is as follows:  
CAMP 1: July 11 to July 16 - ages 14 to 17;  
CAMP 2: July 18 to July 23 - ages 7 to 13;  
CAMP 3: July 25 to July 30 - ages 7 to 13;  
CAMP 4: August 1 to August 6 - ages 7 to 13;  
CAMP 5: August 8 to August 13 - ages 7 to 13;  
CAMP 6: August 15 to August 20 - ages 7 to 13.  
Please note the changes in this year's schedule. Fees for the Program are: \$140 per Camp per camper. Call for group rate information.

Parents or organizations who are considering sending a child or a group are encouraged to preregister, as once a Camp is full additional campers cannot be accepted.

## Native internship program in place for the summer

Aboriginal students will have the opportunity to work in federal offices of Human Resources Development Canada this summer in order to gain practical workplace experience. The Native Internship Program - valued at \$2.41 million - was part of the \$684.5 million youth employment strategy announced April 15 by the federal government. A total of close to 60,000 summer jobs for students are to be created through federal funding of the 1994 summer employment program, a 20 percent increase over last year. The total budget represents a reallocation of existing funds from HRDC.

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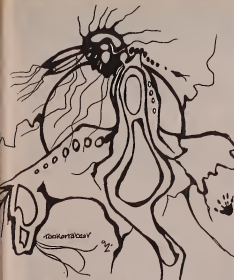
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# New professional sports franchises for Canadians



The Edmonton Skyhawks, as one example, have laid on lots of promotion. They report respectable sales of season tickets and they want to put on a show for fans from all over central Alberta.

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As the last step in their pre-season marketing plan, the Edmonton Skyhawks announced that seats in the "upper blues" would sell for \$5 per game. The specially priced tickets are available only at three locations: by phoning 426-HAWK (or visiting 212 Dondale Building, 10709 Jasper Avenue, downtown Edmonton); by phoning the Edmonton Skyhawks Basketball Store (or visiting the store in West Edmonton Mall, 2nd level behind the Ice Rink); or by visiting the Coliseum Box Office.

Regular-price tickets are available by phoning Ticketmaster at 451-8000.

Some readers will be asking, what is the NBL? This is a minor professional basketball league with team rosters filled by mostly American basketball players, although the Edmonton Skyhawks have signed a 23 year old University of Alberta basketball named Sean Foote. And they have signed another Edmontonian, Mike Kornak, to their practice squad. Nevertheless, to the benefit of Canadian fans, American players will be the vast majority.

Unlike other minor pro basketball leagues, the NBL summer league of professional basketball has no height restrictions on the players. As for the rules, with few exceptions they are the same as NBA rules. The exceptions are minor, a shorter international 3 point-arc will be used.

The sports enthusiasts out there will be glad to hear that the National Basketball League starts a summer league of professional basketball this May 1994 with teams in Edmonton (Skyhawks), Calgary, Saskatoon, Winnipeg, Halifax, and Cape Breton, Nova Scotia.

The teams will play 24 home games and 24 away games. For instance, in May Edmonton fans will attend four games, and in June and July they will see seven home games, then in August they will see six home games. The regular season wraps up for Edmonton on August 24th.

## Saamis Teepee

Continued from Page 29

in the Northern Plains. Numerous artifacts are located at the site, many of them museum quality.

From the viewpoint of the bluff, or strolling down the paths in the valley, the vitality of the Native campsite can be imagined, as they joined together to butcher the buffalo, share tales of glory and sorrow, and celebrate a successful hunt.

The Saamis Teepee stands approximately twenty stories high and is built to last over 500 years. It is made entirely of steel with a concrete foundation and weighs almost 1000 tons. Built to withstand 150 m.p.h. winds and extreme temperatures, it has more engineering challenges in its construction than the Eiffel Tower.

There are large 3.6 metre (12 ft.) story boards incorporated in the teepee design that depict the



Photo courtesy of Medicine Hat News

history of the North American Indian.

The Teepee itself depicts the Native way of life symbolizing: Spirituality, the Circle of Life, the Sacred Home and the Family.

Referees will not touch the ball when putting the ball into play on the back court. Games will consist of 4-10 minute quarters.

"We're counting on having a heck of a good team, we've got a good coach in Gary Youmans, we've got a great venue in the Northlands Coliseum. We're expecting to have a banner year," said Ast.

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She threw the blanket over its head.



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She paddled close beside it while it swam in circles because it couldn't see where it was going. The moose became tired and started to go under. The old woman then paddled closer to it and tied a rope to its antlers. She secured the other end to her canoe.



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She dragged it behind her canoe slowly until she reached the shore. The old woman had killed her first moose and she was proud of herself.

The older people soon arrived, coming home empty handed. The old woman told them to go down to the shore and skin the moose for her.

They thought she was joking until she finally convinced them that she really had killed the moose by drowning it.

The hunters and women laughed about it later as they ate the traditional feast after a successful hunt.



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#### Instructor/co-ordinator Applicants

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- instills personal knowledge, pride, respect, and appreciation of a student's tribal culture, history, values, and traditions.

#### Our vocational development:

- offers one-on-one career counselling;
- prepares students for post-secondary education and future employment.

#### Our sports and recreation development:

- offers instruction and competition in sports;
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# Health & Healing

## Native physicians launch responsible use program

The Native Physicians Association in Canada has launched a new program to encourage the responsible use of alcoholic beverages.

"We consider this to be a very important program in health promotion for the Native community," said Dr. Vincent Tookenay, President of the Native Physicians Association. "This is the first initiative in what we see as continuing programs to encourage healthy lifestyles for our people."

The initial campaign elements include two posters, "Caring Together," which encourage pregnant women, their partners and their families to take communal responsibility for ensuring the healthy growth of children. The campaign urges someone who is pregnant or considering pregnancy to give careful thought to their lifestyle and health activities, including what they eat, drink or smoke. They are also encouraged to talk to their physician or health care provider to discuss how their behaviour can affect an unborn child. The Association recommends no alcohol consumption during pregnancy.

The materials were researched and developed by Native people for Native people to ensure that they would be effective in getting a message through to the community, said Dr. Tookenay. The campaign is being funded by the Brewers Association of Canada as part of the brewers ongoing responsible use programs.

"I am pleased that the Brewers Association participated in our program," said Dr. Tookenay. "I believe partnerships such as this with private industry can help in promoting healthier behaviour."

The materials will be provided to physicians dealing with Native populations across the country, to nursing stations, to band offices and to those clinics and friendship centres which serve as a focus for Native

people who have moved to urban areas.

Dr. Tookenay said the Native Physicians Association is focusing on awareness and education programs since they are more effective than warning labels in promoting a change in attitudes and behaviour.

For further information contact: Vincent Tookenay, MD, President; Judith G. Bartlett, MD, CCFP, Vice-President; Thomas Dignan, MD; Native Physicians Association (613) 237-7900.



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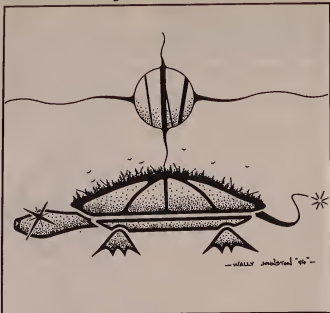
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# Fetal Alcohol Syndrome: completely preventable

The leading known cause of mental retardation is completely preventable. This shocking fact came to the attention of a group of occupational therapists who work in schools, health centres and homes on Treaty 6 reserves in Alberta. Worse, Fetal Alcohol Syndrome (FAS) and the milder Fetal Alcohol Effects (FAE) are widely underdiagnosed — and without diagnosis, there is no funding for treatment.

The therapists, working under a contract between the University of Alberta and Health Canada, were not satisfied with this state of affairs. Neither was Perry Large of Saddle Lake and Leo Bruno of Hobbema, who were particularly eloquent in expressing the widespread concern and frustration within the reserve communities about the lack of services for their children. For once, it was hoped, the resources of the University could be used to help with a real life problem.

Working on a tip from Diane Sekuloff, Occupational Therapist, the Department of Occupational Therapy at the U of A tracked down Dr. Philip May, Director of the Centre on Alcoholism, Substance Abuse and Addictions at the University of New Mexico. He has twentysomething years of working with the Native communities in his area, helping them to define exactly how much FAS/FAE there is, how to diagnose it, how to treat it, and most important of all, how to prevent it.

FAS and FAE refer to a group of physical and mental birth defects resulting from a woman's drinking alcohol during pregnancy. Besides mental retardation, other symptoms include organ dysfunction, growth deficiencies, learning disabilities, physical malformations in the head and face, and behavioural and mental problems. FAS/FAE is irreversible; FAS children grow into FAS adults (Source: U.S. National Organization on Fetal Alcohol Syndrome).

Contrary to popular wisdom, FAS is not just an Indian problem — Dr. May cites studies from Seattle, Sweden and France which found that as many as one in 600 babies are affected. Another myth — according to the U.S. National Organization on Fetal Alcohol Syndrome, no amount of alcohol consumption during pregnancy is known



to be safe.

Clearly, FAS has the potential to evoke very strong emotions — especially blame and guilt. Occupational therapists working with children suspected of having FAS/FAE soon realized how sensitive a topic it was — families and schools wanted to protect mothers who drank alcohol during pregnancy from being blamed for their children's disabilities.

Enter Dr. May, a professor of both sociology and psychiatry. He will be visiting the Edmonton area this month as the guest of the University of Alberta, to speak to lay and professional audiences about a community approach to prevention of FAS. At a public lecture on May 16, he will discuss why knowledge, attitudes, beliefs and social structures affecting pre-natal exposure to alcohol must change, and how the long-term future of whole communities must be addressed in the planning for prevention and intervention in these alcohol-related disorders.

On May 17 and 18 Dr. May will be the guest of the Hobbema and Saddle Lake reserve communities.

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Breast cancer continues to be a major health threat for Alberta women. In Canada, it is the leading cause of years of life lost and the most frequent cause of cancer death. The question all of us would like to answer, of course, is how healthy women could avoid getting breast cancer. Unfortunately, there is still much work to be done before we have helpful answers to this question. However, we do know that healthy women can greatly reduce their chances of dying from breast cancer through a program of early detection.

Early detection, for women over the age of 50, has three parts:

- breast self-examination
- examination of the breast by a physician or trained health professional, and
- mammography, or an x-ray of the breast every two years.

While mammography has only been found to be useful in preventing cancer deaths in women over the age of 50, this is also the age group that is at most risk for breast cancer.

In Alberta, *Screen Test*: The Alberta Program for the Early Detection of Breast Cancer was inaugurated in 1990 specifically to provide early detection services to Alberta women. An important part of the *Screen Test* program is a mobile service, which brings high quality mammography to women living outside of the major cities. The program's goal is to decrease breast cancer deaths by 30 percent amongst women in the target age group.

Over the past three years, *Screen Test* has seen 35,000 women. The mobile program, which has been operating for only the past two years, has seen 5,000 women. The program provides breast self-examination education and high quality

mammography to women, and the mobile program works in close collaboration with the health units and community volunteer groups to deliver the service in the best way for each community.

To date, the program meets or exceeds every international standard for a screening pro-



gram. One important marker, for example is the abnormality rate—the number of women who are referred for further tests or follow-up on the basis of the screening exam. A good program will keep this number to a minimum, while still finding the most number of cancers possible. The *Screen Test* program has an abnormality rate of 4.5 percent, which is the lowest of any screening program in Canada.

Another marker is the program's ability to find early cancers at the expected rate. While no woman would like to be told she has breast cancer, the program's goal is to find the cancer so early that cure of the breast cancer is extremely likely. Thus, a successful program needs to find as many small cancers as possible. Again, *Screen Test*'s rate of cancer detection is higher than international standards expect—for every thousand women screened, about seven cancers are found. Most cancers found are smaller cancer, and do not show any signs of spread to other tissues. Thus, the chances for cure are excellent.

*Screen Test* is a program still under development, with hopes for making the mobile services available to a wide range of Alberta women over the next several years. The response of women in the communities has been very positive, and the results of the program to date have been encouraging. As the program continues to develop, the goal of decreasing breast cancer by 30 percent in the target age group will be nearer.

*Screen Test* centres are located in both Edmonton and Calgary. For more information or to book an appointment call either centre: Edmonton *Screen Test* Centre, #311 Kingsway Garden Mall, 474-4300; Calgary *Screen Test* Centre, #120, 1040 7th Avenue SW, 262-4460.



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# Protecting Mother Earth



## Six winners receive environmental award

Six environmental heroes from around the world received the fifth annual Goldman Environmental Prizes recently at a ceremony in San Francisco. Each of the 1994 Goldman Environmental Prize winners received a "no strings attached" award of \$60,000 from the Goldman Environmental Foundation of San Francisco. The total of \$360,000 given annually to grassroots heroes from each of the six inhabited continents makes the Goldman Prize the world's largest prize program for grassroots environmentalists. This year's winners are:

- From Canada, the Grand Chief of the Quebec Cree, Matthew Coon Come, who has led a David and Goliath struggle against the massive James Bay hydro-electric dam project that would irreversibly damage a watershed the size of France and destroy the self-sufficient way of life the Cree have led for 5,000 years.

- A German woman whose landmark "Rainforest Memorandum" traced Germany's role in the destruction of tropical forests and subsequently led to a significant drop in German consumption of tropical timber. Meanwhile, this single mother has challenged the powerful World Bank and is attempting to reform the Bank's environmental policies.

- A man from St. Vincent in the Caribbean who has spearheaded a community movement involving youth to protect the area's natural resources, while improving the living standards of local people through literacy programs and skills training.

- An Egyptian woman whose work with Cairo's garbage collector community in the Mokattam hills has demonstrated that wide-scale recycling can not only provide a solution to excess garbage, but can generate income and provide educational opportunities for this mega-city's most disenfranchised people.

- A Quichua Indian from the Andean highlands who has led a peaceful struggle for indigenous rights in Ecuador and in 1992 successfully negotiated a land transfer of three million acres of rainforest back to indigenous control; and,

## From North America: Matthew Coon Come (Nemaska, Quebec, Canada)



In the 1970s, construction of a major hydro-electric development project was begun near James Bay in northern Quebec. This vast subarctic region, rich in caribou and migratory waterfowl, is also home to 12,000 Cree Indians who have led a subsistence lifestyle in the area for 5,000 years.

Dam construction and flooding caused the Cree fish supply to be contaminated by methyl mercury, and the dislocation of Cree settlements caused many social problems. Matthew Coon Come, 38, Grand Chief of the Grand Council of the Quebec Cree, has led the Cree to oppose the second phase of the development, called James Bay II, which includes the proposed Great Whale and Nottaway/Broadback-Rupert projects.

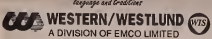
If the entire James Bay project is completed, the state-owned utility, Hydro-Quebec, would build more than 30 dams and 600 dikes, blocking nine major rivers that would irreversibly damage a watershed area the size of France and significantly alter the ecology of the largest remaining wilderness area in eastern North America. Coon Come has marshalled a strong, local, national and international coalition to oppose James Bay II.

In 1992, New York's Governor Mario Cuomo cancelled a \$17 billion contract to buy power to be generated by Great Whale, putting Hydro-Quebec further in debt. Coon Come and the Cree have also succeeded in forcing Hydro-Quebec to conduct an environmental impact assessment on Great Whale, which the Cree are currently reviewing. On February 24, 1994, the Supreme Court of Canada ruled that Hydro-Quebec cannot export electricity without a federal environmental assessment.

Continued on page 41

Continued on page 42

*An appreciation of the Elders; they protected the Native heritage, language and traditions*



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# Viewpoint

## Sharing the Alberta solution

Submitted by the Alberta Special Waste Management System

Elders of the First Nations have long recognized that man and nature are intricately related. They teach respect for the abundance and variety of the natural world and know that we must work together in our communities, across our country and throughout the world to preserve nature's balance.

Proper waste management is critical to this balance.

Since 1987, the Alberta Special Waste Management System has been providing a responsible solution to the treatment and safe disposal of the hazardous wastes our society produces and Albertans have been reaping the benefits.

Potentially harmful substances are being removed from the environment and new ways of reducing and safely disposing of wastes are being developed.

Alberta is the only province in Canada which has virtually eliminated all waste liquid PCBs and PCB contaminated transformers. Chem-Security (Alberta) Ltd. (CSAL), the operator of the System, developed and patented an innovative technology which completely and safely destroys PCB contaminated transformers. The technology is so effective that the metal used in this

large equipment can be recovered and recycled.

Alberta also has the first incineration system in North America capable of meeting the new Canadian Council of Ministers of the Environment air emission guidelines. With this new incineration system in the final testing stages, the province is poised to be the first jurisdiction capable of eliminating the potential dangers and liabilities associated with stockpiled wastes.

The time has come to consider sharing the Alberta solution. The Alberta government recently called on the Natural Resources Conservation Board to review whether the System should receive hazardous waste from other parts of Canada (the System currently accepts waste from Alberta and the Northwest Territories).

Besides extending the environmental benefits Albertans enjoy to other Canadians, accepting waste from other provinces has the potential to minimize Alberta taxpayers' support and create a profitable System by the year 2000.

This is possible because the System is forecasting that capacity, beyond what is needed to meet Alberta's requirements, will be available due to economic conditions, regulations and waste minimization efforts.



The System integrates all steps of special waste management, from collection, storage and transportation through to treatment and final disposal. The Alberta Special Waste Treatment Centre near Swan Hills is the cornerstone of the operation.

A recent and comprehensive environmental impact assessment showed that operating the Treatment Centre at full capacity would not result in adverse effects to the environment or human health.

The System operates an extensive environmental monitoring program. This program provides early warning of any potential health or environmental concerns. Water and air quality, soils, vegetation, aquatic resources and wildlife are monitored. Monitoring started two years before the Treatment Centre opened and because this information exists, any changes caused by the operation of the plant can be identified.

CSAL has an excellent safety record because the company recognizes that the transportation and handling of hazardous waste demands great care. The company has implemented policies and procedures which, in many cases, exceed the requirements of transportation and safety regulations. These procedures would be applied to waste coming from outside Alberta.

It is important to remember that the System was created to meet Alberta's needs and this would not change if waste was accepted from other provinces. The System would only be available to non-Alberta generators when excess capacity exists.

But as the Elders will tell us, the natural world does not operate according to man-made boundaries. The solutions to the environmental issues facing us all will not be found in isolation.

Sharing the environmentally sound and safe solutions Alberta's Special Waste Management System provides would be a step towards ensuring the natural world we enjoy today will be there for the future.

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# More species added to endangered list

by Dale Stelter

The list of Canadian endangered species has grown once again. According to the World Wildlife Fund Canada, another 19 species have been added, and as in other years, disappearing habitat is a significant problem.

None of the species added to the list this year joined the nine species classified as extinct, nor the 11 classified as extirpated (meaning that the species is no longer known to exist in Canada, but exists elsewhere).

By category, the list of additions used by the World Wildlife Fund Canada can be broken down as follows:

- Endangered (faces the threat of imminent extinction or extirpation, throughout all or a significant portion of its Canadian range): the northern bobwhite and the Acanthace flycatcher; both are birds

- Threatened (likely to become endangered in Canada if the factors affecting its situation do not become reversed before it is too late):

- birds: hooded warbler, western population of the yellow breasted chat

- mammals: Pacific water shrew

- fish: east sand darter

- plants: Van Bruntie's Jacob's ladder, round-leaved greenbrier, blunt-lobed woodsia, deerberry, redroot

- Vulnerable (not a threatened species, but particularly at risk because of low or declining numbers, occurrence in restricted areas or at the fringe of its range, or for some other reason):

- birds: eastern population of the yellow-breasted chat, short-eared owl

- mammals: western harvest mouse, Nuttall's cottontail

- fish: warmouth, lake chubsucker, rosyface shiner

- plants: Long's bullrush.

These additions bring the number of species at risk in Canada to more than 250. The World Wildlife Fund Canada indicates that another bird, the king rail, was reclassified as endangered, from a previous classification of vulnerable. (It is indicated elsewhere that three additional species were included on the list but were not assigned to a particular category.)

A representative of the Canadian Nature Federation told the Canadian Press that many other species may be in trouble, but it takes time to investigate the situation of each species.



## Winners

Continued from Page 39

- A Thai woman working with minority hill tribe people near Thailand's sensitive northern border to develop self-sustaining communities, while restoring one of the country's most important watersheds.

"The 1994 Goldman Prize recipients illustrate that you do not have to call yourself an 'environmentalist' to do great things for the environment. Helping people improve their lives — whether through recycling in Cairo or sustainable farming in the hills of Thailand — can also help to preserve our Earth's environment," says Rhoda Goldman, co-founder of the Goldman Environmental Foundation.



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## MacMillan Bloedel fined

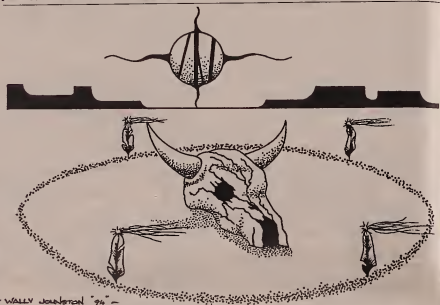
by Ryan Edwards

Forestry giant MacMillan Bloedel has been fined \$206,000 for illegally cutting trees in Clayoquot Sound on Vancouver Island. The penalty was the maximum that is possible under B.C.'s Forest Act.

As well, the 900 cubic metres which MacMillan Bloedel illegally cut was seized. The wood, valued at about \$40,000, came from a parcel of land in the Bulson Creek area near Tofino, and was cut earlier this year. According to the *Vancouver Sun*, the cutting was done by a MacMillan Bloedel tree feller who was told in error by the company to do the harvesting. A MacMillan Bloedel representative said that the company accepts the penalty, and admits to the wrongdoing.

The *Vancouver Sun* reports that Forests Minister Andrew Petter said MacMillan Bloedel will not receive approvals for further operations in Clayoquot Sound until it identifies the steps taken to prevent infractions. Petter added that MacMillan Bloedel was assessed the maximum penalty because it has committed some other offences on its tree farm licence No. 44, located on the west coast of Vancouver Island.

Environmentalists were pleased with the tough position taken by the B.C. government. A member of the Western Canada Wilderness Committee said that in the past, forestry companies found in similar circumstances were just told not to do it again, and were also allowed to keep the wood that was illegally cut.



— WALLY JOHNSON '94 —

## Winners Continued from page 39

### From South/Central America: Luis Macas (Quito, Ecuador)

In Ecuador, a country where indigenous people represent 45 percent of the total population, Luis Macas, 43, a Quichua Indian from the Andean highlands, has emerged as the main champion of indigenous rights.

On May 28, 1990, in a carefully synchronized event, more than a million indigenous people around the country stopped working. During the general strike that followed, highways were blocked and food supplies to the capital were cut off. One of the principal architects of this peaceful uprising or *Levantamiento*, Macas succeeded in opening the door to long-overdue discussions between indigenous groups and the Ecuadorian government.

Finally, in May 1992, then-President Rodrigo

Borja granted legal title to three million acres of homelands in the Amazon region to 148 communities of indigenous peoples, the single largest return of land in the Amazon region. The land transfer was a victory for indigenous rights and for the environment, because over the centuries, Native communities have demonstrated that they are the best caretakers of the forest.

Recently, however, these same Indian communities have been under intense pressure from multi-national oil companies that are drilling for oil in this biologically rich region of the Amazon. As the leader of Ecuador's national Indian organization, CONAIE, Macas has been at the forefront of a new effort to get these oil companies to make provisions to protect the rainforest's fragile ecology.

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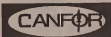
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# ENVIRONMENTAL DIGEST

by Dale Stelter

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A group of traditional healers in Central America have collaborated with the Government of Belize to create the Terra Nova Forest Reserve, a 2,400 hectare sanctuary in the rainforest set aside for the protection and use of medicinal plants.

The *Edmonton Journal* reports that deforestation, along with a lack of interest among young people in becoming healers, have threatened the survival of ancient Mayan healing practices.

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- it has been estimated that to manufacture a bicycle consumes only one-hundredth of the energy needed to manufacture an automobile.

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Canada and the United States continue to lag behind other countries in utilizing the benefits offered by bicycles. Statistics show that in Edmonton, 70 percent of all urban trips to work and post-secondary education institutions are taken in cars that carry only one person.

By contrast, by 1991, in some cities in Asia bicycles made up two-thirds of the vehicles on the streets during rush hour. It was also estimated that in the Netherlands and Denmark, bicycle travel made up 20 to 30 percent of all urban trips, and up to 50 percent in some towns.



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# The Arts

## Roy Henry Vickers receives honourable recognition from two worlds

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Tagiwikila by his Heiltsuk people. Later the same month Roy Henry was again recognized, this time by the non-Native world, receiving the very prestigious title as lifetime honorary member of the RCMP "E" Division and Officers Mess.

The Chief's naming ceremony was bestowed upon Vickers in the coastal village of Waglisla (Bella Bella), the home of his grandfather and namesake, Henry Vickers. "This recognizes Roy as a descendant of Bella Bella," said Evelyn Walkus Windsor. "His father and grandfather come from a family of Chiefs."

Roy Henry Vickers' father is half Heiltsuk, half Tsimshian and his mother is of British ancestry. Through his art, Roy Henry Vickers has created a bridge of understanding between these two cultures. This was evident this April when RCMP Inspector Bent Anderson recommended on behalf of the Port Alberni detachment, that Roy Henry be welcomed into the RCMP. "It is with pride we welcome Roy Henry Vickers as an honorary member of the force," said Bent Anderson. "He has and continues to work with the RCMP to bridge the gap between First Nations, the police and the RCMP."

For one of Canada's most internationally known artists, whose work has been presented to the Queen of England and several heads of state, including U.S. President Bill Clinton and Russian President Boris Yeltsin, the Chief's naming ceremony holds the most honour of all.

"Twice I have dined and celebrated with Queen Elizabeth — my recognition as a Canadian artist is international. And yet there has always been the pain of not being recognized by my own people," said an emotional Vickers.

"For most of my adult life I have only dreamed of having a chief's name. Now I am Tagiwikila, and I have the responsibility of living as a chief and a traditional leader."

The customary Naming Ceremony was given by the 'House of Walkus' from Oweekeno, and the Windsor family of Waglisla. Ted Walkus, hereditary chief of the Oweekeno People, and his aunt Evelyn chose the name Tagiwikila, which means "wearing a copper on his back."



"I have the utmost respect for Roy, for who he is and what he does," said Ted Walkus. The significance of the event was marked at the potlatch given in honour of the Walkus and Windsor families' matriarchal ancestor, Maggie Windsor. The potlatch is an Aboriginal celebratory feast where the granting of family names is made public.

The Walkus family, including Francis Brown, created the traditional gift blanket, in grey with green borders, decorated with copper and two ravens, birds that symbolize creation.

To mark his spiritual rebirth and reunion with his people, Vickers led the celebration dance. "I am overwhelmed by this opportunity given to me by my Creator," he said. "It will be able to assume the tasks of Tagiwikila as long as I am connected to the spirituality and humility that comes with this honour."

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# Tomson Highway honoured in Ottawa

by Art Babyeh

It's a long way from a Cree reserve in northern Manitoba to Rideau Hall in Ottawa, but playwright Tomson Highway completed the journey April 13.

That's when the 42-year-old Native of the Brochet reserve was presented with the Order of Canada by Governor General Ray Hnatyshyn.

The order is a tribute to "those who exemplify the highest qualities of citizenship and whose contributions enrich the lives of their contemporaries."

Highway, according to the Governor General, has used his talents "to reflect the richness of Native people's culture and spirituality."

Coming from a community not much different than Davis Inlet, Highway, who now lives and works in Toronto, jokes, "I wasn't exactly born with a silver spoon in my mouth."

Like most of his 11 siblings — only six of whom are still alive — Highway was born in a tent with no medical assistance, apart from a midwife. "It was just us and the land," he recently told an audience at Carleton University. "Us and this immense silence."

Highway recalled the beauty of his youth in northern Manitoba. It was "where the caribou come down at certain times of the winter and we have these beautiful, beautiful caribou hunts by dog sled, racing a team of huskies across these pristine frozen wastes."

It was "beautiful" to grow up that way, said Highway, "to have nothing but us and the sound and the rhythm of the land."

But at the age of six, Highway went to a boarding school and said he has been on his own ever since. He recalled that he and other "indigenous types" were told at the schools "we had no culture, no history, no past."

Highway also remembered the six years of "crushing loneliness" afterward, while getting two university degrees. It was at university that he began to understand that "perhaps what I had been taught through elementary and high schools was my system and my history was not necessarily the truth."



Native history didn't begin in 1492, he noted. It began about 20,000 years ago. "Our history is ancient. Our songs are ancient. Our mythology, our relationship to the great magic in the sky is ancient."

Highway also spoke of suffering. "When you come to the biggest crisis in your life, when you are holding your father or younger brother dying in your arms, as you watch your friends and relatives dropping like flies around you, you begin to understand what it is that makes the human soul tick."

"The very essence of the spark is that which ties us immutably to the great magic in the sky," he added.

Highway, who lives in Toronto's Rosedale federal riding, lamented that the "genuine spiritual centredness" is "not alive in Rosedale and all the Rosedales in the world. There's something wrong there."

Highway said everything that could destroy a human being has come his way at one time or another. Despite this, he noted, "I have achieved a spiritual balance and learned to stay cool in the face of every conceivable obstacle. I'm really proud of it."

Highway has other reasons to be proud. He is recognized as one of Canada's best-known Aboriginal playwrights. And his play "Rose" was commissioned as part of this year's 25th anniversary celebrations of the National Arts Centre.

As well, Highway is hoping to go ahead with a television mini-series next year called "Kiss of the Fur Queen."

Not bad for a Native kid from a northern Manitoba family of 14, who grew up in an environment, where, he said, "death was a constant presence."

Despite his successes, Highway confesses, "I've still got caribou hunter's blood coursing through these veins. It will always be there."

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## Lawrence Martin ... moments of the Juno Awards, March 24, 1994

I stood in the wings of the stage where I was peeking through the cracks of the curtain; listening and watching the famous rock star Robbie Robertson name the people off the listing from the teleprompter.

One by one (and ever so slowly it seemed), the nominees were called and thunderous applause

was given for each name by the well-dressed and some-well-known members of the audience.

I heard my name being called and I tried to think of something else...like snowmobiling in Sioux Lookout...on a warm winter day... as I could not believe that I would be here waiting in line to be offered an award at the biggest music award ceremony in Canada. I really didn't want this part of the show; I preferred the part where I sang my song...that was more comfortable and predictable...but this waiting to find out the winner was just unbearable...

I knew my family was probably more nervous than I was, because I am usually quite cool in high pressure events like this, being the politician and all. I thought of them, hoping they would get their wish...

After what seemed to be an eternity, Robbie says "...and the winner is...Wapistan is Lawrence Martin."

Gulp! Wow! That's me! Yeah! Alright! Cool...Now what do I say? Oooh!

As I slowly walked, not actually I ran because I knew the network didn't allow much time for the artists to say their piece, I began my frantic search for the words I didn't have; the speech that I wanted to create, but was afraid to think out in fear that I would bring bad luck to myself.

I first thought of my family, up in the balcony, of my folks back home in northern Ontario, and of my people, in the various communities throughout Canada...

I looked at Robbie Robertson...wow...I finally get to meet him...wow...thank you Robbie...it's so nice to meet you...I stammered...I used both my hands to shake his...I accepted the Juno and thought...oh oh what if I drop it?...How should I hold this gem...what is it made of anyway?

I turned away from Robbie and for the first time saw the thousands of faces looking my way...I saw the lights...some red...some were yellow...some were very bright...I could not see



Robbie Robertson congratulates Lawrence Martin (Wapistan) on his Juno Award 1994—Photo courtesy Wapistan Recordings

my family...but I could hear them...they were yelling...

I reached in deep into my mind and into my heart to pull the words...the words that I had asked the Creator to help with...just in case this would ever happen...when I began to say the words...I heard myself speaking in Cree...Cree?...Good...I guess that is what the Creator wants me to use...To address my people first and then the rest of Canada...

When I heard my voice...it seemed like I was listening to someone else speak...I thanked the people whose names I forgot...I even forgot how to thank some of them...It's too bad the network had to rush me through such an important moment...damn...

After I said my final "Meegwetch" (thank you) I think I walked off the stage...and someone took the Juno from my hand...they said one will be sent to you shortly...

I was then escorted backstage up to my dressing room...As I passed the make-up person who had painted my face earlier, she shook my hand and said "See? The make-up I put on you was what won you the Juno"...I didn't see the rest of the program as I spent many hours among many people with many questions and many cameras and many microphones...

Thank You Creator...Help me with the responsibility of this gift as I continue to work for my people... Wapistan, 1994



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# Aboriginal titles nominated for top award

Later this month, the 1993 Gordon Montador Award will be announced to honour Canadian writers and publishers of non-fiction books on contemporary social issues. Last year's winner was Ronald Wright, author of *Stolen Continents: The New World through Indian Eyes since 1492*, published by Penguin Books Canada Ltd.

The Gordon Montador Award recognizes the author's achievement in raising public awareness of a particular social issue or injustice, and the efforts of the publisher in producing and successfully marketing the book. The \$2,000 prize is split equally between the author and the publisher.

All Canadian titles on contemporary social issues published during 1993 were eligible and all were considered by the Award Selection Committee. The committee, made up of five prominent booksellers from across the country, judged the content and presentation of individual titles, the impact they had on bookstore customers and the efforts of publishers to stock and to promote their books.

Two titles on Aboriginal themes are among those nominated for the 1993 Gordon Montador Award:

- **CRAZYWATER: Native Voices on Addiction and Recovery**, written by Brian Maracle (Six Nations Grand River Territory, Brantford) and published by Penguin Books Canada Limited. The *Western Producer* called this book "The most frank profile of the long-misinterpreted and misunderstood 'drunken Indian' phenomenon that has ever been written."

- **PEOPLE OF TERRA NULLIUS: Betrayal and Rebirth in Aboriginal Canada**, written by Boyce Richardson (Ottawa) and published by Douglas & McIntyre Limited. Despite the "policy tentacles" of governments that continue to affect their day-to-day lives, more and more of Canada's original peoples are determined to create a better future. *People of Terra Nullius* is Boyce Richardson's passionate account of the political and spiritual rebirth of Canada's Aboriginal peoples.

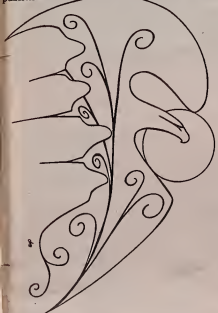
Established in memory of Gordon Montador, the Award is administered by the Writers' Development Trust. Montador was the publisher and president of Summerhill Press; he died of AIDS in the spring of 1991. A well-known figure in the Canadian publishing community, Montador was admired for the publishing risks he took in championing the causes he believed in. The Award recognizes authors and publishers who, like Montador and many of the authors he published, are not afraid to speak out on controversial issues.

and decision making - they have the wisdom and the experience and now they must regain the respect they once had in the community. We will encourage everyone we can to attend the annual meeting in Paddle Prairie and make it clear that we want our Elders to be involved."

Lucien Shot, an "almost 89 years old" retired cattleman and the longest residing member of Buffalo Lake, summed it up nicely.

"The timber is no longer in abundance; trapping is no longer able to sustain our needs; the fishing is poor and economic development is almost at a standstill. Our children no longer listen to us - they look for a future that will not come without remembering some of the past. If we are to keep our identity and if we are to grow and remain strong, then the Elders must be able to take an active part in the community. We are getting old - but we have seen much and can make worthwhile contributions."

Elders are encouraged to contact Buffalo Lake at 689-3981 for further information on attending the annual meeting in June.



## BUFFALO LAKE

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hip role of the Elder began to wane that we have been standing still. It is time to once again establish the Elder as a leader and seer in our community. It is important that they give guidance to our young - and to our not-so-young," he added.

lyan expressed his disappointment with the lack of attendance by elected councillors at the Elders meeting. The only councillor to attend the two day conference was John Carifelle from the Peavine Metis Settlement - himself an Elder.

lyan feels the poor attendance reflects a lack of commitment.

"A year ago there was no money for an Elders program and we were told to wait," explained Ryan. "We have waited, but still there is no money. It is imperative that some is found. We must include our senior members in discussions

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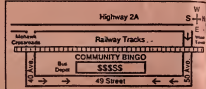
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